



The old Wezeer ceased not to superintend the rearing of the child, who was named Hasan, for many days, while Noor-ed-Deen was constantly occupied with the affairs of his office, so that he left not the Sultán by day nor by night; and the King increased his salaries and supplies until his circumstances became ample: he had ships which made voyages under his orders with merchandise and other things, and he founded numerous estates, and made water-wheels and gardens. Thus did he until his son Hasan was four years of age, when the old Wezeer, the father of his wife, died; and he conveyed his corpse with great pomp, and decently deposited it in the earth. He then turned his thoughts towards the education of his son; and when the child had gained strength, he brought him a tutor to teach him in his own house, charging him to instruct him and educate him well; and the tutor did so, and taught him various useful sciences, after he had passed some years in learning the Kúr-án. Hasan meanwhile increased in loveliness and beauty, and elegance of person. The tutor continued²³⁹ to educate him in his father's palace; and from the time that he arrived at adolescence he went not out of the Wezeer's palace, until his father took him one day, and, having clad him in one of the richest of his dresses, mounted him on one of his best mules, and conducted

him to the Sultán, and introduced him. When the King beheld Hasan Bedr-ed-Deen, the son of the Wezeer Noor-ed-Deen, he was astonished at his beauty; and the people, when he passed by them for the first time, going up with his father to the King, were amazed at his surpassing beauty and loveliness, and elegance of person. The Sultán, as soon as he saw him, loved him, and bestowed marks of favour upon him, and said to his father, O Wezeer, thou must bring him with thee every day. The Wezeer answered, I hear and obey;—and returned with his son to his abode; and he continued every day to go up with him to the Sultán until the youth attained the age of fifteen years.

His father, the Wezeer Noor-ed-Deen, then fell sick, and called him into his presence, and said to him, O my son, know that this world is a perishable abode, and the world to come is an everlasting abode. I wish to give thee some precepts, and do thou understand what I am about to say to thee, and incline thy heart to it.—And he began to counsel him respecting the proper mode of conducting himself in society, and the due management of his affairs; and when he had done so, he reflected upon his brother and his native place and country, and wept at the thought of his separation from those he loved; his tears flowing: and he said, O my son, hear my words. I have a brother in Cairo, and I quitted him and departed against his will.—He then took a piece of paper, and wrote upon it all that had happened to him from first to last, together with the date of his marriage and introduction to the daughter of the Wezeer, and the date of his arrival at El-Başrah and his interview with its Wezeer; and, having added some strict admonition, he said to his son, Keep this charge, for the paper on which it is written containeth an account of thine origin and thy rank and lineage; and if any evil accident befall thee, repair to Cairo, and inquire for thine uncle, and salute him, and inform him that I died in a strange land, ardently desiring that I could see him. Therefore Hasan Bedr-ed-Deen took the paper, and, having folded it, and wrapped it in a piece of waxed cloth, sewed it between the lining and the outer cloth of his cap, and wept for his father, that he should be parted from him in his youth.

Noor-ed-Deen then said to his son, I charge thee that thou be²⁴⁰ not familiar with any one; for in retirement is security. Divinely gifted was the poet who said,—

There is none in thy time whose friendship thou shouldst covet; nor any intimate who, when fortune is treacherous, will be faithful. Live then apart, and rely upon no man: I have given thee, in these words, good advice, and sufficient.

Accustom thyself to taciturnity: occupy thyself with thine own affairs, and use not many words: for the poet saith,—

Taciturnity is an ornament, and in silence is security: therefore, when thou speakest, be not loquacious: For if thou repent once of thy silence, thou wilt assuredly repent many times of thy speech.

Beware of drinking wine; for it is the source of every kind of mischief. The poet saith on this subject,—

I have abandoned wine and those who drink it; and have become the friend of such as condemn it. Wine leadeth astray from the path of rectitude, and openeth the doors to evil.

Hate no man, and oppress none; for oppression is base. The poet saith,—

Oppress not if thou hast the power to do so; for oppression will eventually bring thee repentance: Thine eye will sleep while the oppressed, wakeful, will call for vengeance upon thee; and the eye of God sleepeth not.

Despise thy wealth, but not thyself: yet bestow not wealth save upon him who deserveth it. If thou keep it, it will keep thee; but if thou squander it, it will ruin thee; and then wilt thou need the assistance of the least of mankind. It hath been said by the poet,—

When my wealth faileth, no friend assisteth me; but when it aboundeth, all men are my friends. How many enemies for the sake of wealth have consorted with me! And my companion, in the time of want, hath abandoned me!

In this manner he continued to admonish his son Ḥasan Bedr-ed-Deen until his spirit departed. The house became a scene of mourning, and the Sultān and all the Emeers grieved for him; and they buried him. They continued their mourning during a period of two months, and the son of Noor-ed-Deen rode not out nor went to the court nor presented himself before the Sultān; and the King instated one of the Chamberlains in his place, and appointed a new Wezeer in the place of his father, and ordered this Wezeer to put seals upon all the houses of Noor-ed-Deen, and upon his wealth and all his buildings and other possessions. So the new Wezeer went with the Chamberlains to the house of the Wezeer Noor-ed-Deen, to seal its door and to arrest his son Ḥasan Bedr-ed-Deen, and bring him before the Sultān, that he might do to him what his judgment required. But there was among the

troops one of the memlooks of the deceased Wezeer Noor-ed-Deen; and he could not endure that the son of his master should be thus treated: he therefore repaired to Hasan Bedr-ed-Deen, whom he found with downcast head and mourning heart, on account of the death of his father, and acquainted him with what had passed. Hasan asked him, Will the execution of the order be delayed long enough for me to enter my house, and take somewhat of my worldly possessions by which to obtain support during my exile? But the memlook answered, Save thyself:—and when Hasan heard these words, he covered his head with the skirt of his robe, and, going forth on foot, fled of the city: and he heard the people saying, The Sultán hath sent the new Wezeer to the house of the deceased Wezeer, to seal his wealth and other possessions, and to arrest his son Hasan Bedr-ed-Deen, and bring him before him that he may put him to death:—and the people were mourning for him on account of his beauty and loveliness. So when he heard what they said, he took a course that he had not intended, and, not knowing whither to go, walked on until destiny urged him to the tomb of his father.



Entering the burial-ground, he bent his way among the tombs until he seated himself at that of his father, where he removed his skirt from over his head. And as he was sitting there, a Jew of El-Başrah approached, and said to him, Wherefore, O my master, do I see thee thus changed? He answered, I was just

now sleeping, and I beheld my father reproaching me for having failed to visit his tomb:²⁴² wherefore I rose in alarm, fearing that the day would pass without my visiting it, and so the occurrence would distress me. The Jew then said to him, O my master, thy father despatched some vessels with merchandise, and some of them have returned; and it is my wish to purchase of thee the cargo of every vessel that hath arrived for a thousand pieces of gold;—and so saying, he took out a purse filled with gold, and counted out from it a thousand pieces, which he paid to Hasan the son of the Wezeer, and said to him, Write me a paper, and seal it. So Hasan took a paper, and wrote upon it, The writer of this paper, Hasan Bedr-ed-Deen, the son of the Wezeer Noor-ed-Deen, hath sold to the Jew such a one the whole cargo of every one of his father's vessels that hath returned from her voyage, for a thousand pieces of gold, and hath received the price in advance. And after he had taken a copy of it, the Jew went away with the paper; and Hasan wept, reflecting upon his former state of dignity and favour. At length the night closed in upon him, and sleep overtook him, and he remained asleep at his father's tomb until the moon rose when his head rolled from the tomb, and he lay and slept on his back, his face shining in the moonlight.



Now the burial-ground was inhabited by believing Jinn; and a Jinneeyeh, coming forth, saw the face of Hasan as he lay asleep, and when she beheld him, was surprised at his beauty and loveliness, and exclaimed, Extolled be Allah's perfection! This youth is like none but the virgins of paradise!—She then soared into the air, to perform her accustomed circuits, and saw an

'Efreet on his flight. She saluted him, and he returned her salutation; and she said to him, Whence comest thou? He answered from Cairo:—and she said to him, Wilt thou go with me to behold the beauty of the youth who is sleeping in the burial-ground? He replied, Yes. So they went together; and when they had descended into the burial-ground, she said to him, Hast thou seen in the course of thy life a person like this?—And the 'Efreet looked upon him, and exclaimed, Extolled be the perfection of Him unto whom none is to be compared! But, O my sister, he added, if thou desire, I will relate to thee what I have seen.—Tell me, she replied: so he said, I have seen a person resembling this youth in the land of Egypt; and that person is the daughter of the Wezeer. The King had heard of her, and demanded her of her father, the Wezeer Shems-ed-Deen, in marriage; but he answered him, O our lord the Sultán, accept my excuse, and pity my grief; for thou knowest that my brother Noor-ed-Deen departed from us, and we know not²⁴³ where he is; and that he shared with me the office of Wezeer; and the cause of his departure was this, that I was sitting conversing with him on the subject of marriage, and he was angry with me, and in anger went away:—and he related to the King all that had passed between them; adding, This was the cause of his indignation, and I have been under an oath that I will not marry my daughter to any but the son of my brother from the day that her mother gave birth to her; and that was about fifteen years ago: and lately I heard that my brother had married the daughter of the Wezeer of El-Başrah, and obtained a son by her; and I will not marry my daughter to any but him, in honour of my brother. After I had heard this, I recorded the²⁴⁴ date of my marriage, and of my wife's conception, and of the birth of this daughter: she is intended for the son of her uncle; and of other maidens there are plenty.—But when the Sultán heard these words of the Wezeer, he was violently enraged, and said, How is it that such a one as myself demandeth in marriage a daughter from one like thee, and thou withholdest her from him, and excusest thyself by an absurd pretext? By my head, I will not marry her but to one of less consideration than myself, in scorn of thy pride!—And the King had a humpbacked groom, with a hump before and a hump behind; and he ordered him to be brought, and affianced him to the daughter of the Wezeer, commanding that he should introduce himself to her this night, and be conducted in pompous procession. I left him in the midst of the memlooks of the Sultán, who were surrounding him with lighted candles in their hands, laughing at him and mocking him, at the door of the bath, while the daughter of the Wezeer was sitting weeping in the midst of the dye-women and tire-

women. She resembles more than any other person this youth. They have prohibited her father from going to her; and I have never seen, O my sister, a more ugly wretch than this humpback: but as to the maiden, she is more beautiful than this youth.

To this story of the 'Efreet, the Jinneeyeh answered, Thou liest; for this youth is the most beautiful of the people of his age. But the 'Efreet replied, By Allah, O my sister, the maiden is more beautiful than he: however, none but he is suited to her; for they resemble each other, and probably are brother and sister, or cousins; and how will she be thrown away upon this humpback! She therefore said to him, O my brother, let us place ourselves beneath him and lift him up and take him to the maiden of whom thou speakest, and see which of the two is more beautiful. The 'Efreet answered, I hear and obey: this proposal is right, and there can be no better determination than this which thou hast chosen; therefore I will carry him. So he lifted him up, and soared into the sky, and the Jinneeyeh flew by his side until he descended with him in the city of Cairo, where he placed him upon a maṣṭabah, and roused him from his sleep.

When, therefore, he awoke, and found that he was not at his father's tomb in the land of El-Başrah, he looked to the right and left, and perceived that he was in a city that was not El-Başrah, and would have cried out, but the 'Efreet winked to him, and, lighting for him a candle, said to him, Know that I have brought thee hither, and I desire to do thee a service for the sake of God: take, therefore, this²⁴⁵candle, and go with it to yonder bath, and mix with the people there, and proceed with them until thou arrivest at the saloon of the bride; then go before, and enter the saloon, and fear no one; and when thou hast entered, station thyself on the right of the humpbacked bridegroom; and whenever the tire-women and singing-women and dye-women come to thee, put thy hand into thy pocket: thou wilt find it full of gold, and do thou take it by the handful and throw it to them; and imagine not that thou wilt put thy hand in and not find it filled with gold: give therefore to every one who cometh to thee by the handful, and fear nothing; but rely upon Him who created thee; for this will not be through thine own strength or power, but through the strength of God, and his power.



On hearing these words of the 'Efreet, Ḥasan Bedr-ed-Deen said, What is this event, and what manner of kindness is this? And he went with his candle to the bath, where he found the humpback mounted on his horse; and he joined himself to the party, in the²⁴⁶ same garb in which he had arrived, and with the same comely appearance; being attired with a *ṭarboosh* and turban, and a *farajeeyeh* interwoven with gold. He proceeded with the pompous train, and every time that the singing-women stopped for the people to give them money, he put his hand into his pocket, and found it filled with gold, and took it by the handful and threw it into the tambourine, for the singing-women and

tire-women, filling the tambourine with pieces of gold: and the singing-women were amazed, and the people wondered at his beauty and loveliness. Thus he continued to do until they arrived at the house of the Wezeer, when the chamberlains drove back the people, and prevented their entrance; but the singing-women and tire-women said, By Allah, we will not enter unless this youth enter with us, for he hath overwhelmed us with his favours, and the bride shall not be displayed unless he be present:—and upon this they entered with him into the saloon of the festivity, and seated him, in spite of the humpbacked bridegroom. All the ladies of the Emeers and Wezeers and Chamberlains were ranged in two rows, each lady holding a large lighted candle, and having her head-veil drawn across the lower part of her face: thus they stood in two rows, to the right and the left, from the foot of the couch of the bride to the upper end of the leewán that adjoined the chamber from which the bride was to come forth. And when the ladies beheld Ḥasan Bedr-ed-Deen and his beauty and loveliness, his face shining like the crescent of the moon, the hearts of all of them inclined to him, and the female singers said to all the women who were present, Know that this charming youth hath given us nothing but red gold; therefore fail not to serve him properly, and obey him in whatever he shall say. The women crowded round him to gaze at his charms, and their minds were overpowered by astonishment at his beauty, and each of them wished that she might be in his bosom for a year or a month or an hour: they removed the veils from their faces, and their hearts were perplexed, and they said, Joy to the person to whom this youth belongeth, or to the person over whom he is lord! Then they imprecated evil upon the humpbacked groom and him who was the cause of his marriage to that lovely maiden; and every time that they prayed for blessings upon Ḥasan Bedr-ed-Deen, they imprecated misfortunes upon the humpback.

The singing-women then beat the tambourines, and the tire-women approached with the daughter of the Wezeer in the midst of them. They had perfumed her with sweet scents and essences, and clad her, and adorned her hair and neck with various ornaments,²⁴⁷ decking her with garments such as were worn by the ancient monarchs of Persia. Among these was a loose gown embroidered with red gold, presenting the forms of wild beasts and birds, hanging down over her other clothes; and round her neck was a necklace worth thousands, composed of jewels such as neither a King of El-Yemen nor a Cæsar ever collected: she was like the moon shining in its fourteenth night, and when she approached she resembled a Ḥooreeyeh. Extolled be the

perfection of him who created her so splendid a being! The women encompassed her, and appeared like stars; she, in the midst of them, being as the moon when the clouds have withdrawn from before it. Meanwhile, Hasan Bedr-ed-Deen remained sitting, with the company gazing at him; and as the bride approached with a dignified and graceful gait, the humpbacked groom rose to her, to kiss her; but she turned aside from him, and went and stood before Hasan, the son of her uncle. The company laughed at this; and when they beheld her turn towards Hasan Bedr-ed-Deen, and saw him put his hand into his pocket and take out handfuls of gold and throw it into the tambourine of the singing-women, they were delighted, and said, We wish that this bride were thine:—and he smiled. All this time the humpbacked groom was alone, looking like an ape; and every time that they lighted his candle it went out again, and he was confounded, and remained sitting in the dark, full of secret indignation, with all the company surrounding him, while the lighted candles presented an appearance of beauty that was most admirable, so that every person of reflection was amazed at their splendour. But as to the bride, she raised her hands towards heaven, and said, O Allah, make this to be my husband, and relieve me from this humpbacked groom!—The tire-women then proceeded to display the bride in different dresses, to the seventh suit, before Hasan Bedr-ed-Deen of El-Başrah, the humpbacked groom remaining alone; and when they had finished this ceremony they gave permission to the company to depart: so all who were present at the festivity, both women and children, went out, except Hasan Bedr-ed-Deen and the humpbacked groom; after which the tire-women conducted the bride to an inner chamber, to take off her ornaments and outer robes, and to prepare her for the bridegroom's visit.

Upon this, the humpbacked groom approached Hasan Bedr-ed-Deen, and said to him, O my master, thou hast made us happy by thy company this night, and overwhelmed us with thy favours; but now wherefore dost thou not rise and go to thy house without thy being²⁴⁸ejected? He answered, In the name of Allah;—and rose, and went out from the door: but the 'Efreet met him, and said unto him, Stay, O Bedr-ed-Deen; and when the humpback retires into the private closet, enter thou and seat thyself in the bride-chamber; and when the bride cometh, say to her, I am thy husband; and the King had not recourse to this stratagem from any other motive than his fearing for thee the effect of the eye; and this whom thou hast seen is one of our grooms:—then approach her, and uncover her face, and fear no evil from any one.

While Bedr-ed-Deen was thus conversing with the 'Efreet, lo, the groom entered the closet, and seated himself; and immediately the 'Efreet rose before him, from the trough of water that was in the closet, in the form of a



mouse,

and



cried Zeek!—What brought thee here? said the humpback. The mouse then increased in size, and became like a cat; and then increased, and became a dog, and cried, 'Owh! 'Owh! At the sight of this the groom was terrified, and exclaimed, Get away, thou

unlucky! The dog, however, still increased and swelled until it became an ass, and brayed in his face, crying, Háḳ! Háḳ!—upon which the groom, in terror, cried out, Come to my aid, O people of the house! But lo, the ass increased, and became like a buffalo, and, stopping up the place before him, spoke with the speech of a son of Adam, and said, Wo be to thee, O humpback! O filthiest of grooms! Upon this the groom was seized with a colick, and seated himself upon the slabs, and his teeth knocked together. The 'Efreet then said to him. Hath the earth become narrow to thee, that thou



wouldst marry none but my mistress? But the groom was silent.²⁴⁹ Return me an answer, said the 'Efreet, or I will make thine abode to be in the dust!—By Allah, then answered the groom, I am not in fault; for they compelled me, and I knew not that she had a lover among the buffaloes; but now I repent before Allah and before thee. Then the 'Efreet said, I swear by Allah that if thou depart now from this place, or utter



a word before the sun hath risen, I will slay thee: and when the sun hath risen go thy way, and never return to this house. And he seized the humpbacked groom, and, placing his head upside down upon the slabs, and his feet upwards, said to him, Remain here, and I will watch thee until sunrise.—Thus did it happen to the humpback.

Now, as to Hasan Bedr-ed-Deen of El-Başrah, he left the humpback and the 'Efreet contending together, and, entering the house, seated himself in the bride-chamber; and lo, the bride approached, accompanied by an old woman,

who stopped at the door of the chamber, and said, O Aboo-Shiháb, rise, and take thy bride; and I commend thee to the care of Allah. Then the old woman went away, and the bride, whose name was Sitt-el-Hosn, advanced to the upper end of the chamber. Her heart was broken, and she said within herself, By Allah, I will not suffer him to caress me though my spirit depart from me! But when she had proceeded to the upper end of the chamber, she beheld Bedr-ed-Deen, and said, My beloved, until this hour art thou remaining? I had said within myself, perhaps thou and the humpbacked groom are to share me between you.—What, said he, should give²⁵⁰ the groom access to thee, and wherefore should he be my partner in the possession of thee?—Who, then, she asked, is my husband? Thou or he?—O my mistress, answered Bedr-ed-Deen, we did not this for any other purpose than to make a jest of him, and that we might laugh at him; for when the tire-women and the singing-women and thy family beheld thine admirable beauty, they feared for us the effect of the eye, and thy father hired him for ten pieces of gold, in order that he might divert from us the eye; and now he hath departed. When Sitt-el-Hosn heard these words of Bedr-ed-Deen, she smiled, and uttered a gentle laugh, and said, By Allah, thou hast extinguished my fire! Take me then, I conjure thee, and press me to thy bosom.—And they embraced each other.

Not long after this, the 'Efreet said to the Jinneeyeh, Arise, and place thyself beneath the youth, and let us convey him back, lest the morning overtake us; for the time is near. So she advanced towards him, and, placing herself beneath his skirt, as he lay asleep, took him up, and flew away with him, in the state in which she found him, clad only in his shirt, and pursued her flight with the 'Efreet by her side. But God gave permission to some angels to cast at the 'Efreet a shooting-star of fire, and he was burnt. The Jinneeyeh, however, escaped unhurt, and deposited Bedr-ed-Deen in the place over which the shooting-star had burnt the 'Efreet. She would not pass beyond it, fearing for his safety; and as destiny had appointed, this place was Damascus: so she placed him by one of the gates of this city, and flew away.



When daylight therefore came, and the gates were opened, the people, coming forth, beheld a beautiful youth clad in his shirt, and with a cotton skull-cap without a turban. In consequence of his having been so long wakeful, he was now immersed in sleep; and when the people saw him, some said, Would that he had waited till he had put on his clothes!—another said, Objects of pity are the children of men of condition! Probably this youth hath just come forth from his drinking-place, on account of some business, and intoxication hath overcome him, and he hath wandered from the place to which he would go until he arrived at the gate of the city, and, finding it

locked, hath slept here.—They had expressed various opinions respecting him, and were wondering at his case, when Bedr-ed-Deen awoke. Perceiving that he was at the gate of a city, and surrounded by men, he was astonished, and said, Where am I, O good people; and what is the cause of your assembling around me, and what hath befallen me²⁵¹ among you? They answered, We saw thee at the call to morning-prayer lying at this gate asleep; and we know nothing more of thy case. Where wast thou sleeping this last night?—By Allah, O people, he replied, I was sleeping this last night in Cairo.—On hearing this, one of them said, Dost thou eat ḥasheesh? Another said, Thou art mad. How couldst thou be passing the night in Cairo, and be sleeping in the morning at the city of Damascus?—He said to them, By Allah, O good people, I will tell you no falsehood: I was last night in the land of Egypt, and the day before I was at El-Başrah. One of them said, This is a wonderful thing! Another said, This youth is mad. And they clapped their hands at him, and, conversing together, said, Alas, for his youth! By Allah, there is no denying his madness!—They then said to him, Return to thy reason. But he replied, I was yesterday a bridegroom in the land of Egypt.—Probably thou hast dreamt, said they, and hast seen this of which thou speakest²⁵² in thy sleep. And Ḥasan was confounded, and said, By Allah, this was not a dream: and where is the humpbacked groom who was sitting with us, and the purse of gold that I had? And where are my clothes and my drawers?—He then rose, and entered the city, and proceeded through its great thoroughfare-streets and market-streets; and the people crowded round him and paraded him: so he entered the shop of a cook. Now this cook was a robber, whom God had caused to repent of his unlawful actions, and he had opened a cook's shop; and all the people of Damascus feared him on account of his boldness; therefore, when they saw that the youth had entered this shop, they left him, being afraid.

When the cook beheld Ḥasan Bedr-ed-Deen, and observed his beauty and comeliness, love for him entered his heart, and he said to him, Whence art thou, O young man? Relate to me thy story; for thou art become dearer to me than my soul.—So he related to him all that had happened, from beginning to end: and the cook said to him, O my master Bedr-ed-Deen, know that this is a wonderful event and an extraordinary story; but, O my son, conceal thy case until God dispel thy trouble, and remain with me in this place; and as I have not a son, I will adopt thee as such. Bedr-ed-Deen replied, Let it be as thou desirest, O uncle. And immediately the cook went out to the mart, and bought

for Bedr-ed-Deen costly clothes, and put them on him: he then went to the Kádee, and made a declaration that he was his adopted son: so Hasan Bedr-ed-Deen became known throughout the city of Damascus as the son of the cook; and he sat with him in the shop to receive the money, and in this situation he remained.

Now as to Sitt-el-Hosn, when daybreak came and she awoke, she found not Hasan Bedr-ed-Deen remaining with her, and, imagining that he would soon return, she sat a while expecting him; and lo, her father came in to her, troubled at that which had befallen him from the Sultán, and at his having married his daughter by force to one of his servants, the humpbacked groom; and he said within himself, I will kill this girl if she have suffered the wretch to caress her. So he advanced to the bride-chamber, and, stopping at the door, said, O Sitt-el-Hosn! She answered, Well, O my master!—and came forth to him, walking with a vacillating gait, through joy, and kissed the ground before him; and her countenance beamed with increased splendour in consequence of her union with that gazelle. When her father, therefore, saw her in this state, he exclaimed to her, O thou base creature! art thou delighted with this groom? On hearing these²⁵³ words of her father, Sitt-el-Hosn smiled, and replied, By Allah, it is enough that thou hast done, and that the people laugh at me, and put me on an equality with this groom, who is not, in my estimation, of the value of a paring of one of my finger-nails; but as to my husband—by Allah, I never in the course of my life passed a night more delightful than that which I have just passed in his company: therefore jest not with me by mentioning that humpback.—When her father heard what she said he was filled with rage; his eyes glared so that little appeared of them but the white, and he said to her, Wo to thee! What are these words that thou sayest? Verily the humpbacked groom hath passed the night with thee!—I conjure thee by Allah, she rejoined, that thou mention him not. May Allah reject him, and reject his father! Continue not then to mock me by mentioning him; for the groom was only hired for ten pieces of gold, and he took his hire and departed; and I came and entered the bride-chamber, and beheld my husband seated, after the singing-women had displayed me before him; and he threw them red gold until he had enriched the poor who were present. I have reclined upon the bosom of my gentle-hearted husband, with the black eyes and the joined eyebrows.—When her father heard this, the light became darkness before his face, and he exclaimed to her, O thou abandoned one! What is this that thou sayest? Where is thy reason?—O my

father, she replied, thou hast broken my heart in pieces! Wherefore dost thou pay no attention? This of whom I spake is my husband, and he hath retired to his private closet.

So her father went thither, in a state of astonishment, and, entering the closet, found the humpbacked groom with his head upon the slabs and his feet turned upwards; and the Wezeer was confounded at the sight, and said, Is not this the humpback?—and he spoke to him; but the humpback returned no answer, thinking that it was the 'Efreet who addressed him. The Wezeer, therefore, cried out at him with a loud voice, and said to him, Speak, or I will cut off thy head with this sword! Upon which the humpback exclaimed, By Allah, O sheykh of the 'Efrees, from the time that thou placedst me here I have not raised my head: I conjure thee therefore that thou shew favour to me!—The Wezeer, on hearing the humpback thus address him, said to him, What sayest thou? I am the father of the bride, and I am not an 'Efreet.—Then said the humpback, My life is not in thy hand, nor art thou able to take my soul; so go thy way before he come to thee who hath treated me in this manner. Ye would not marry me²⁵⁴ to any but the mistress of buffaloes and the mistress of 'Efrees! May Allah, then, confound him who married me to her, and confound him who was the cause of it!—Then did the humpbacked groom address the Wezeer, the father of the bride, again, saying, Allah confound him who was the cause of this!—Rise, said the Wezeer, and depart from this place.—Am I mad, he replied, that I should go with thee without the permission of the 'Efreet? For he said to me, When the sun shall have risen go thy way.—Hath the sun then risen or not? For I cannot depart from my place until the sun hath risen.—Upon this the Wezeer said to him, Who brought thee to this place? He answered, I came hither yesterday, and a dust rose from the midst of the water, and cried out, and increased in bulk until it became of the size of a buffalo, and said to me words that entered my ear. Leave me, therefore, and go. Allah confound the bride and him who married me to her!—The Wezeer then approached him, and dragged him forth, and he went out running, doubting whether the sun had risen, and went up to the Sultán, and informed him of that which had happened to him with the 'Efreet.

But as to the Wezeer, the father of the bride, he returned with his reason perplexed respecting the case of his daughter, and said to her, O my daughter, reveal to me thy story. She replied, The elegant person before whom I was displayed remained with me; and if thou believe me not, see this is his turban, twisted just as it was, upon the chair, and his drawers are under the bed, and

in them is something wrapped up: I know not what it is. So, when her father heard this, he entered the bride-chamber, and found the turban of Ḥasan Bedr-ed-Deen, the son of his brother; and taking it up, he turned it over, and said, This is such a turban as is worn by Wezeers, except that it is of the Mósilee kind. He then observed an amulet sewed in his red cloth cap; and he unsewed it; and he took the drawers, and found the purse containing the thousand pieces of gold, and, opening this, he discovered in it a paper, which, when he had read it he saw to be a copy of the Jew's contract, with the name of Ḥasan Bedr-ed-Deen the son of Noor-ed-Deen of Cairo; and he found also the thousand pieces of gold. But when he read the paper he cried aloud and fell down in a swoon; and as soon as he recovered, and understood the case, he was astonished, and exclaimed, There is no deity but God, who is able to do whatsoever He willeth! Then said he, O my daughter, knowest thou who hath become thy husband? She answered, No.—He is the son of my brother, said he, and the son of²⁵⁵ thine uncle; and these thousand pieces of gold are thy dowry. Extolled be the perfection of God! Would that I knew how this event hath happened!—Then he opened the amulet that was sewed up, and found in it a paper written by the hand of his brother Noor-ed-Deen of Cairo, the father of Ḥasan Bedr-ed-Deen: and when he beheld the hand-writing of his brother he repeated this couplet:—

I behold their footsteps, and melt with desire, and pour forth my tears upon the places they have trodden, Begging of Him who hath afflicted me by their separation, that He will bless me some day by a reunion.



So saying, he read the paper, and found in it the date of his marriage to the daughter of the Wezeer of El-Başrah, and that of his first introduction to her, and a record of his age at the time of his death, and the date of the birth of his son Ḥasan Bedr-ed-Deen; and he wondered, and shook with delight; and, comparing what had happened to his brother with the events that had happened to himself, he found that they corresponded exactly: his marriage and the marriage of his brother agreed in date, and their first visits to their respective wives in like manner; as also the birth of Bedr-ed-Deen, the son of his brother, and the birth of his daughter Sitt-el-Ḥosn. He took the two papers, and, going up with them to the Sultán, he acquainted him with all that had happened from the first of the case to the last; and the King was astonished, and ordered that the case should be immediately recorded. The Wezeer then remained in expectation of the son of his brother; but he met with no tidings of him: so he said, By Allah, I256 will do a deed that none hath done before me:—and he took an ink-case and a pen, and wrote an inventory of the furniture of the house, describing the money-chest as having been in such a place, and a certain curtain in such another place, and everything in the house in like manner; and he folded up the paper, and ordered that all the

furniture should be stored up; and he took the turban with its *ṭarboosh*, and also the *farajeeh* and the purse, and kept them himself.

After this, in due time, the daughter of the Wezeer gave birth to a son like the moon, resembling his father in beauty and symmetry and splendour and loveliness. They received him from his mother, and blackened the edges of his eyes with *kohl*, and delivered him to the nurses, and named him 'Ajeeb. His day was as a month; and his month, as a year; and when seven years had passed over him, his grandfather committed him to a schoolmaster, whom he charged to educate him with great care. He continued at the school four years, and used to fight with his schoolfellows, and abuse them, saying to them, Who among you is like me? I am the son of the Wezeer of Cairo.— So the boys went together to complain to the monitor of that which they suffered from 'Ajeeb; and the monitor said to them, I will teach you something to say to him when he cometh, and he shall repent of his coming to the school; and it is this: to-morrow, when he is come, seat yourselves around him, and say to one another, By Allah, none shall play with us at this game excepting him who shall tell us the name of his mother and that of his father; and he who knoweth not the name of his mother and that of his father is illegitimate; therefore he shall not play with us. Accordingly, on the following morning they came to the school, and 'Ajeeb was there; and the boys surrounded him, and said as the monitor had directed them, and they all agreed to the proposal; and one said, My name is *Májjid*, and my mother is 'Alawee, and my father is 'Ezz-ed-Deen:—then another said after the same manner, and another, and so on, until the turn came to 'Ajeeb; and he said to them, My name is 'Ajeeb, and my mother is *Sitt-el-Hosn*, and my father is *Shems-ed-Deen*, the Wezeer of Cairo:—and they said to him, By Allah, the Wezeer is not thy father. 'Ajeeb replied, the Wezeer is my father indeed:— and upon this the boys laughed at him, and clapped their hands at him, saying, Thou knowest not who is thy father: get away from us, therefore; for none shall play with us excepting him who knoweth the name of his father:— and immediately the boys dispersed from around²⁵⁷ him, and made a jest of him. In consequence of this treatment his heart became contracted, and he was almost choked with crying; and the monitor said to him, Dost thou really consider as thy father him who is thy grandfather, the Wezeer, the father of thy mother *Sitt-el-Hosn*? Thy father thou knowest not, nor do we know him; for the *Sultán* married her to the humpbacked groom, and the *Jinn* came and prevented him: so, if thou know not thy father, they will regard thee among

them as illegitimate. Dost thou not see that the son of the woman who is coveted as a wife knoweth his father? The Wezeer of Cairo is thy grandfather; and as to thy father, we know him not, nor dost thou: return therefore to thy reason.



Upon this, 'Ajeeb went immediately to his mother, Sitt-el-Hosn, and complained to her, and wept; and his weeping prevented his speaking: and when his mother heard his complaint and his crying, her heart was inflamed for him, and she said to him, O my son, what maketh thee weep? Tell me thy story.—So he told her what he had heard from the boys and from the monitor, and said to her, O my mother, who is my father? She answered him, Thy father is the Wezeer of Cairo. But he said, He is not my father: tell me not, therefore, what is false; for the Wezeer is thy father; not mine: who then is my father? If thou do not tell me truly; I will kill myself with this dagger.—And when his mother heard the mention of his father, she wept at the allusion to the son of her uncle, and remembering the amiable qualities of Ḥasan Bedr-ed-Deen of El-Başrah, and²⁵⁸ what had happened to herself and him, she recited an ode commencing thus:—

They excited love in my heart, and departed; and far distant hath their abode become! Reason forsook me when they withdrew, and sleep and patience abandoned me.

And she wept and cried out, and her son did the same; and lo, the Wezeer entered. His heart burned within him when he beheld their state, and he said to them, What causeth you to weep? She acquainted him therefore with the treatment that her son had experienced from the other boys of the school; and he, also, wept, and called to mind what had happened to his brother and himself and his daughter, and he knew not the mystery of the case. Then suddenly he arose, and, going up to the council-chamber, presented himself before the King, and related to him the story, begging his permission to travel eastwards to the city of El-Başrah, that he might make inquiries respecting the son of his brother; and requesting also of the Sultán that he would write letters for him to all the countries through which he might pass, that, if he found the son of his brother in any place, he might take him away. And he wept before the Sultán, and the heart of the King was moved with compassion for him, and he wrote for him letters to all the regions and countries; upon which the Wezeer rejoiced, and, having offered up a prayer for the Sultán, took leave of him.

He descended immediately and prepared for the journey, and, taking with him all that he required, together with his daughter and her son 'Ajeeb, travelled the first day and the second and the third, and proceeded until he arrived at the city of Damascus, and beheld it with its trees and streams celebrated by the poets. He alighted in the open space called Meydán el-Ḥaşbà; and, when he had pitched his tents, said to his servants, We will take rest here two days. So the servants entered the city to gratify their various desires; one to sell, another to buy, a third to enter the bath, and a fourth to visit the mosque of the Binee-Umeiyeh, which hath not in the world its equal. 'Ajeeb also entered the city, accompanied by his eunuch, in order to amuse themselves; and the eunuch walked behind 'Ajeeb, having in his hand a whip that would strike down a camel. And when the people of Damascus beheld 'Ajeeb, and his elegance of form and perfect beauty, and observed him to be endowed with admirable loveliness, and with kindness of manner, more bland than the northern²⁵⁹ zephyr, sweeter than limpid water to the thirsty, and more pleasant than health to the diseased, they followed him, running after him in crowds; and some sat waiting in the streets to see him pass. Thus did they until the slave, as destiny had ordained, stopped before the shop of 'Ajeeb's father, Ḥasan Bedr-ed-Deen, in which the cook who had

acknowledged him as his adopted son in the presence of the Kádees and witnesses had established him; and this cook had died, and left him all his property, together with his shop.

When the slave stopped there on this day, the servants also stopped with him: and Ḥasan Bedr-ed-Deen beheld his son, and was charmed with him, observing his extreme beauty: his soul yearned towards him with natural sympathy, and his heart clung to him. He had just prepared a conserve of pomegranate-grains, sweetened with sugar; and the affection divinely inspired increased in him; so he called out in ecstasy, and said, O my master, O thou who hast captivated my heart and soul, and to whom my affections are drawn by sympathy! wilt thou come in to me and refresh my heart and eat of my food? And when he had said this, his eyes overflowed with involuntary tears, and he reflected upon his past experience and his condition at the present time. When 'Ajeeb heard the address of his father, his heart was in like manner drawn towards him by sympathy, and he looked towards the eunuch, and said to him, Verily my heart is moved with sympathy for this cook: he seemeth to have parted with a son: come in with us, therefore, that we may refresh his heart and eat his offering of hospitality: perhaps God, through our so doing, may accomplish our union with our father. But the eunuch replied, By Allah, O my master, it is not proper. How should we, who are of the family of the Wezeer, eat in the shop of a cook? I will, however, drive away the people from thee, lest they see thee: otherwise it will be impossible for thee to enter the shop. On hearing the reply of the eunuch, Bedr-ed-Deen was surprised, and, looking towards him, while his tears flowed down his cheeks, said to him, Verily my heart loveth him.—Let us hear no more of these words, said the eunuch:—and he desired the youth not to enter: but the father of 'Ajeeb cast his eyes upon the eunuch, and said, Great sir, wherefore wilt thou not refresh my heart and come in to me? O thou who resemblest black dust, but whose heart is white! O thou who hast been described in such and such terms of praise!—so that the eunuch laughed, and said, What wouldst thou say? Speak, and be brief.—And Bedr-ed-Deen recited this couplet:260—

Were it not for his accomplishments and admirable faithfulness, he had not been invested with authority in the abode of Kings. What an excellent guardian for the ḥareem is he! On account of his beauty the angels of heaven wait upon him!

This address pleased the eunuch so much that he took the hand of 'Ajeeb, and entered the cook's shop; and Bedr-ed-Deen ladled out a saucerful of conserve

of pomegranate-grains prepared with almonds and sugar, and the slave and the youth ate together; Bedr-ed-Deen saying to them, Ye have delighted me by your company: eat, and may it benefit you! 'Ajeeb then said to his father, Sit down and eat with us; and perhaps God will unite us to him whom we desire. And Bedr-ed-Deen said, O my son, hast thou been afflicted in thy tender years by the separation of those whom thou lovest?—Yes, O uncle, answered 'Ajeeb: my heart is inflamed by the absence of one of those who are dear to me: the friend who hath withdrawn himself from me is my father, and I and my grandfather have come abroad to search for him through the world; and how do I sigh for my union with him!—And he wept bitterly; and his father, moved by his tears, wept with him, reflecting upon his own desolate state, separated from those he loved, deprived of his father, and far removed from his mother; and the eunuch was moved with compassion for him.



They all ate together until they were satisfied; after which, the youth and the slave arose, and quitted the shop of Bedr-ed-Deen, who felt as if his soul had departed from his body and gone with them. He could not endure their absence for the twinkling of an eye; so he shut up his shop and followed them, though ignorant that the youth was his son, and walked quickly until he came up to them before they had gone out from the great gate; whereupon the eunuch, looking back at him, said, What dost thou want, O cook? Bedr-ed-Deen answered, When ye departed from me, I felt as if my soul had quitted my body, and, having some business in the suburb, I was desirous of accompanying you to transact my business, and, after that, to return. But the eunuch was angry, and said to 'Ajeeb, Verily this repast was unlucky: respectful treatment hath become incumbent on us; and see, he is following us from place to place. 'Ajeeb therefore looked round, and, seeing the cook, was enraged, and his face became red; but he said to the eunuch, Suffer him to walk in the public road of the Muslims; but when we shall have turned from it to our tents, if he do the same, and we know that he is following us, we will drive him back. And he hung down his head and went on, with the eunuch behind him. Bedr-ed-Deen, however, followed them to the Meydán el-Ḥaşbà, and when they had drawn near to the tents they looked back and saw him behind them; and 'Ajeeb was angry, fearing that the eunuch might inform his grandfather, and lest it should be said that he had entered the cook's shop, and that the cook had followed him. He looked at him till his eyes met the eye of his father, who had become as a body without a soul; and he fancied that his eye bore an expression of deceit, and that he was perhaps a knave: so his anger increased, and he took up a stone, and threw it at his father, and the stone struck him on the forehead, and wounded him, and he fell down in a swoon, the blood flowing over his face. 'Ajeeb went on with the eunuch to the tents; and Ḥasan Bedr-ed-Deen, when he recovered his senses, wiped off the blood, and, having cut off a piece of linen from his turban, bound up his head with it, blaming himself, and saying, I wronged the youth when I shut up my shop and followed him, so he thought I was a deceiver. He then returned to his shop, and occupied himself with the sale of his meats; and he yearned with desire for his mother, who was at El-Başrah.

The Wezeer, his uncle, remained at Damascus three days, and then departed to Ḥemş, and, having entered this town, proceeded thence, inquiring at every place where he halted in his journey until he had²⁶² arrived at Márideen and El-Mósil and Diyár Bekr. He continued his journey until he arrived at the city

of El-Başrah, and when he had entered it and taken up his quarters, he went and presented himself before the Sultán, who received him with respect and honour, and inquired the reason of his coming: so he acquainted him with his story, and informed him that the Wezeer 'Alee Noor-ed-Deen was his brother. The Sultán ejaculated, God have mercy upon him!—and said, O Şáheb, he was my Wezeer, and I loved him much: he died twelve years ago, and left a son; but we have lost him, and have heard no tidings of him: his mother, however, is with us, for she is the daughter of my old Wezeer. On hearing from the King that the mother of his nephew was alive, the Wezeer Shems-ed-Deen rejoiced, and said, I am desirous of having an interview with her. And the King gave him immediate permission to visit her at his brother's house: so he went thither, and kissed the threshold, and, entering an open court, found a door over-arched with hard stone inlaid with various kinds of marble of every colour; and he walked along by the walls of the house, and as he cast his eyes around upon them he observed the name of his brother Noor-ed-Deen inscribed on them in characters of gold; and he went to the name, and kissed it, and wept. He then advanced to the saloon of his brother's wife, the mother of Hasan Bedr-ed-Deen of El-Başrah. During the absence of her son she had given herself up to weeping and wailing night and day; and after she had long suffered from his separation she made for her son a tomb of marble in the midst of the saloon, where she wept for him night and day, sleeping nowhere but by this tomb. And when Shems-ed-Deen arrived at her apartment he heard her voice apostrophizing the tomb; and while she was thus occupied he entered and saluted her, and informed her that he was her husband's brother, acquainting her with what had passed, and revealing to her the particulars of the story. He told her that her son Hasan Bedr-ed-Deen had passed a whole night with his daughter, and disappeared in the morning, and that his daughter had borne him a son, whom he had brought with him: and when she heard this news of her son, and that he was perhaps still living, and beheld her husband's brother, she fell at his feet and kissed them, addressing him with this couplet:—

Divinely is he inspired who acquainteth me with their approach; for he hath brought
information most delightful to be heard. If he would be satisfied with that which is cast off, I
would give him a heart rent in pieces at the hour of valediction.²⁶³

The Wezeer then sent to bring 'Ajeeb; and when he came, his grandmother rose to him, and embraced him, and wept; but Shems-ed-Deen said to her, This is not a time for weeping, but rather a time for preparing thyself to

accompany us on our return to the land of Egypt: and perhaps God may unite us with thy son, my nephew. She replied, I hear and obey:—and, arising immediately, collected all her property and treasures, and her female slaves, and forthwith prepared herself: after which the Wezeer, Shems-ed-Deen, went up again to the Sultán of El-Başrah, and took leave of him; and the King sent with him presents and rarities for the Sultán of Egypt.



The Wezeer departed without delay, accompanied by his brother's wife, and continued his journey until he arrived at the city of Damascus, where he alighted again, and encamped, and said to his attendants, We will remain at Damascus a week, to buy, for the Sultán, presents and rarities. 'Ajeeb then said to the eunuch, Boy, I long for a little diversion: arise, therefore, and let us go to the market of Damascus, and see what is going on there, and what hath happened to that cook whose confection we ate and whose head we broke, notwithstanding he had treated us with kindness: we acted ill towards him. The eunuch replied, I hear and obey:—and 'Ajeeb went forth with him from the tents, the tie of blood inciting him to visit his father and they entered

the city, and proceeded to the shop of the cook, whom they found standing there. It was then near the time of²⁶⁴ afternoon-prayers; and it happened that he had again just prepared a confection of pomegranate-grains; and when they drew near to him, the heart of 'Ajeeb yearned towards him when he saw him, and he perceived the scar occasioned by the stone that he had thrown. He said to him, Peace be on thee! Know that my heart is with thee.—And when Bedr-ed-Deen beheld him, his affections were engrossed by him, and his heart throbbed with emotion towards him, and he hung down his head, desiring to adapt his tongue to speech, and unable to do so: but presently he raised his head, and, looking towards the youth in an humble and abject manner, recited these verses:—

I wished for my beloved; but when I beheld him I was confounded and possessed neither tongue nor eye. I hung down my head in honour and reverence, and would have hidden what I felt; but it would not be concealed. I had prepared a volume of expostulation; but when we met I remembered not a word.

He then said to them, Refresh ye my heart, and eat of my food; for, by Allah, as soon as I beheld thee, my heart yearned towards thee, and I had not followed thee unless I had been deprived of my reason.—By Allah, replied 'Ajeeb, thou dost indeed love us, and we ate a morsel with thee; but after it thou keptest close behind us and wouldst have disgraced us: we will not eat again with thee, therefore, but on the condition of thy swearing that thou wilt not follow us; and otherwise we will not come to thee again henceforth; for we are staying at this city a week, in order that my grandfather may procure presents for the King.—I bind myself, said Bedr-ed-Deen, to do as ye desire. So 'Ajeeb entered the shop with the eunuch, and Bedr-ed-Deen placed before them a saucer filled with the confection of pomegranate-grains; upon which 'Ajeeb said to him, Eat with us; and may God dispel our affliction:—and Bedr-ed-Deen was delighted, and he ate with them; but he turned not his eyes from the youth; for his heart and all his faculties were captivated by him. 'Ajeeb, observing this, said to him, Knowest thou not that I told thee thou wast a rude doter? Enough of this: continue not to gaze at my face.—Bedr-ed-Deen, therefore, apologized to him, and began to put morsels into the mouth of 'Ajeeb, and then did the same to the eunuch. Afterwards he poured the water upon their hands, and when they had washed he loosed a napkin of silk from his waist and wiped them with it. He next sprinkled rose-water upon them from a bottle that was in his shop, and went out, and returned with two cups of sherbet prepared with rose-water²⁶⁵ infused with musk, and,

placing these before them, he said, Complete your kindness. So 'Ajeeb took a cup and drank; and Bedr-ed-Deen handed the other to the eunuch; and both drank until their stomachs were full, and gratified their appetites to a degree beyond their usual habit.



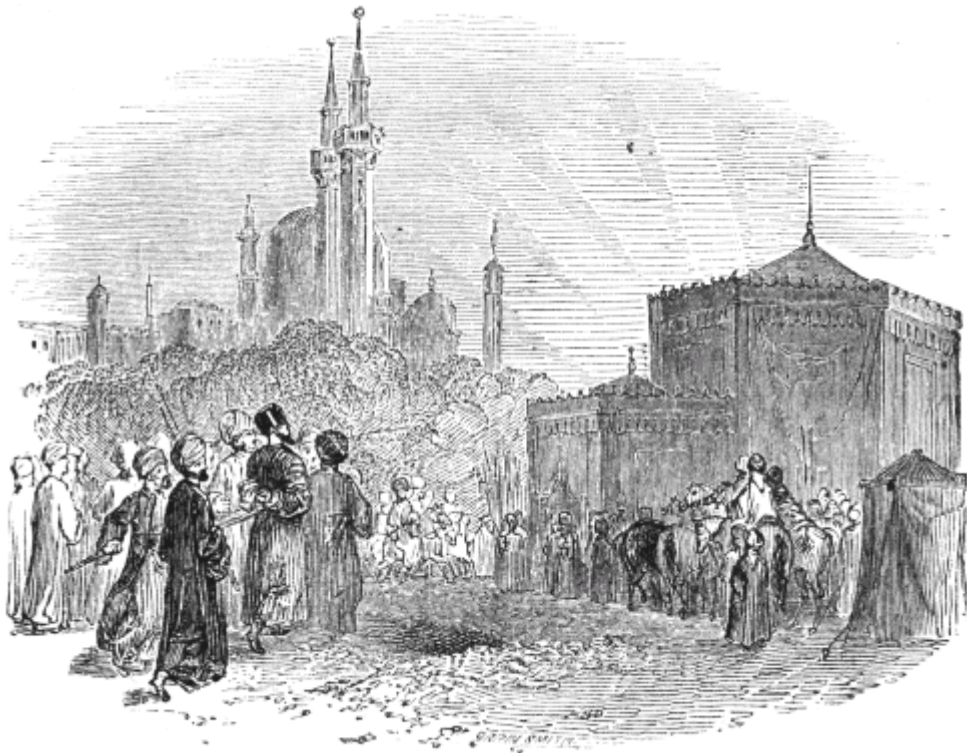
They then departed, and hastened back to the tents, and 'Ajeeb went in to his grandmother, the mother of his father Hasan Bedr-ed-Deen; and she kissed him, and said, Where hast thou been? He answered, In the city. And she arose, and brought him a saucer of confection of pomegranate-grains, which happened to be somewhat deficient in sweetness; and she said to the eunuch, Sit down with thy master. The eunuch said within himself, By Allah, we have no appetite. He, however, seated himself, and 'Ajeeb did the same, though satiated with what he had eaten and drunk, and dipped a morsel of bread in the confection, and ate it; but it seemed to him insipid, on account of his being thus cloyed, and he loathed it, and said, What is this nasty dish?—O my child, said his grandmother, dost thou find fault with my cookery? It was I who prepared it; and, except thy father, Hasan Bedr-ed-Deen, there is none who can cook it as well as myself.—By Allah, O my mistress, replied 'Ajeeb, This thy dish is not well prepared: we have just now seen in the city a cook who had prepared a confection of pomegranate-grains, but its odour was such as to dilate the heart, and the confection itself, such as to excite appetite in

one already satiated: as to thine, in comparison with his, it is good for nothing.

His grandmother, on hearing this, fell into a violent rage, and turning towards the eunuch, said to him, Wo to thee! Hast thou corrupted my child? Thou hast taken him into the shops of the²⁶⁶ cooks!—The eunuch feared, and denied, saying, We did not enter the shop, but only passed by it:—but 'Ajeeb said, By Allah, we entered and ate, and what we ate was better than this mess of thine. And upon this his grandmother arose, and informed her husband's brother, and incensed him against the eunuch. The slave was therefore brought before the Wezeer, and he said to him, Wherefore didst thou take my child into the cook's shop? The eunuch, fearing, said again, We did not enter.—Nay, said 'Ajeeb, we did enter, and ate of a confection of pomegranate-grains until we were satiated, and the cook gave us to drink sherbet with ice and sugar. The Wezeer's anger with the eunuch now increased, and he asked him again; but still he denied. Then said the Wezeer, If thine assertion be true, sit down and eat before us. The eunuch therefore advanced, and would have eaten; but he could not; and he threw down the morsel that was in his hand, and said, O my master, I am satiated since yesterday. And by this the Wezeer knew that he had eaten in the shop of the cook: so he ordered the female slaves to throw him down upon the ground, and they did so, and he gave him a severe beating, while the slave cried for mercy, but still saying, I am satiated since yesterday! The Wezeer then interrupted the beating, and said to him, Declare the truth. And at length the eunuch said, Know that we did enter the shop of the cook while he was cooking pomegranate-grains, and he ladled out for us some of the confection, and, by Allah, I never in my life ate any like it, or any more detestable than this which is before us.

The mother of Bedr-ed-Deen, enraged at this, said, Thou shalt go to this cook and bring us a saucerful of his confection and shew it to thy master, that he may say which of the two is the better and the more delicious.—Well, replied the eunuch: and immediately she gave him a saucer, and half a piece of gold; and he went to the shop, and said to the cook, We have laid a wager respecting thy confection at the tent of our master; for there is a mess of pomegranate-grains cooked by the family: give us, therefore, for this half-piece of gold, and apply thyself to prepare it perfectly; for we have received an excruciating beating on account of thy cookery. Laughing at these words, Bedr-ed-Deen replied, By Allah, none excelleth in the preparation of this confection except myself and my mother, and she is now in a distant country.

And he ladled out as much as filled the saucer, and perfected it by the addition of some musk and rose-water. The eunuch then hastened back with it to the family; and the mother of Hasan took it, and, tasting its delicious flavour, immediately knew²⁶⁷ who had prepared it, and shrieked, and fell down in a swoon. The Wezeer was amazed at the event; and they sprinkled some rose-water upon her, and when she recovered she said, If my son be yet in the world, no one but he cooked this confection: he is my son Hasan Bedred-Deen without doubt: for none but he can prepare this, except myself, and it was I who taught him to do it.



When the Wezeer heard these words, he rejoiced exceedingly, and exclaimed, Oh, how I long to behold my brother's son! Will fortune, indeed, unite us with him? But I look not for our union from any but God, whose name be exalted!—And he instantly arose, and called out to his male attendants, saying, Let twenty men of you go to the shop of the cook, and demolish it, and bind his hands behind him with his turban, and drag him hither by force, but without any injury to his person. They replied, Well. The Wezeer then rode immediately to the palace, and, presenting himself before the Viceroy of

Damascus, shewed him the contents of the letters which he had brought from the Sultán; and the Viceroy, after kissing them, put them to his head, and said, Who is thine offender? He answered, A man who is by trade a cook. And instantly the Viceroy ordered his Chamberlains to repair to his shop; and they went thither; but found it demolished, and everything that had been in it broken; for when the Wezeer went to the palace, his servants did as he had commanded them. They²⁶⁸were then waiting his return from the palace; and Bedr-ed-Deen was saying within himself, What can they have discovered in the confection, that such an event as this should have befallen me? And when the Wezeer returned from the Viceroy, and had received his permission to take his offender and to depart with him, he entered the encampment, and called for the cook. They brought him, therefore, with his hands bound behind him with his turban; and when he saw his uncle he wept bitterly, and said, O my master, what crime have ye found in me? The Wezeer said to him, Art thou he who cooked the confection of pomegranate-grains? He answered, Yes: and have ye found in it anything that requires one's head to be struck off? This, replied the Wezeer, is the smallest part of thy recompense.—Wilt thou not, said Bedr-ed-Deen, acquaint me with my crime? The Wezeer answered, Yea, immediately. And forthwith he called out to the young men, saying, Bring the camels!

They then took Bedr-ed-Deen, and put him in a chest, and, having locked him up in it, commenced their journey, and continued on their way till the approach of night, when they halted and ate, and, taking out Bedr-ed-Deen, fed him; after which they put him again into the chest, and in like manner proceeded to another station. Here also they took him out; and the Wezeer said to him, Art thou he who cooked the confection of pomegranate grains? He answered, Yes, O my master. And the Wezeer said, Shackle his feet. And they did so, and restored him to the chest. They then continued their journey to Cairo; and when they arrived at the quarter called Er-Reydáneeyeh, the Wezeer commanded to take out Bedr-ed-Deen again from the chest, and to bring a carpenter, to whom he said, Make, for this man, a cross.—What, said Bedr-ed-Deen, dost thou mean to do with it? The Wezeer answered, I will crucify thee upon it, and nail thee to it, and then parade thee about the city.—Wherefore, demanded Bedr-ed-Deen, wilt thou treat me thus?—The Wezeer replied, For thy faulty preparation of the confection of pomegranate-grains, because thou madest it deficient in pepper.—Because of its deficiency in pepper, exclaimed Bedr-ed-Deen, wilt thou do all this to me? Art thou not

satisfied with having thus imprisoned me, and fed me every day with only one meal?—The Wezeer answered, For its deficiency in pepper, thy recompense shall be nothing less than death. And Bedr-ed-Deen was amazed, and bewailed his lot, and remained a while absorbed in reflection. The Wezeer, therefore, said to him, Of what art thou thinking? He answered, Of imbecile minds, such as thine; for if²⁶⁹ thou wert a man of sense thou wouldst not have treated me in this manner on account of the deficiency of pepper.—It is incumbent on us, replied the Wezeer, to punish thee, that thou mayest not do the like again:—to which Bedr-ed-Deen rejoined, The least of the things thou hast done to me were a sufficient punishment. The Wezeer, however, said, Thy death is unavoidable.—All this conversation took place while the carpenter was preparing the cross; and Bedr-ed-Deen was looking on.

Thus they both continued until the approach of night, when Bedr-ed-Deen's uncle took him and put him again into the chest, saying, To-morrow shall be thy crucifixion. He then waited until he perceived that he was asleep; upon which he remounted, and, with the chest borne before him, entered the city, and repaired to his house: and when he had arrived there he said to his daughter Sitt-el-Hosn, Praise be to God who hath restored to thee the son of thine uncle! Arise, and furnish the house as it was on the night of the bridal display.—She therefore ordered her female slaves to do so; and they arose, and lighted the candles; and the Wezeer brought out the paper upon which he had written his inventory of the furniture of the house, and read it, and ordered them to put every thing in its place, so that the beholder would not doubt that this was the very night of the bridal display. He directed them to put Bedr-ed-Deen's turban in the place where its owner had deposited it, and in like manner the trousers, and the purse which was beneath the mattress, and ordered his daughter to adorn herself as she was on the bridal night, and to enter the bride-chamber; saying to her, When the son of thine uncle comes into thy chamber, say to him, Thou hast loitered since thou withdrewest from me this night:—and request him to return and converse with thee till day.—Having thus arranged everything, the Wezeer took out Bedr-ed-Deen from the chest, removed the shackles from his feet, and stripped him of his outer clothes, leaving him in his shirt.

All this was done while he was asleep, unconscious of what was passing; and when he awoke, and found himself in an illuminated vestibule, he said, within himself, Am I bewildered by dreams, or am I awake? Then rising, he advanced a little way to an inner door, and looked, and lo, he was in the

house in which the bride had been displayed, and he beheld the bride-chamber and the couch and his turban and clothes. Confounded at the sight of these things, he took one step forwards and another backwards, thinking, Am I asleep or awake? And he began to wipe his forehead, and exclaimed in his astonishment,²⁷⁰



By Allah, this is the dwelling of the bride who was here displayed before me: and yet I was just now in a chest. And while he was addressing himself, behold Sitt-el-Hosn lifted up the corner of the musquito curtain, and said, O my master, wilt thou not come in? for thou hast loitered since thou withdrewest from me this night. When he heard these words he looked at her face, and laughed, and said, Verily, these appearances are bewildering illusions of a dream! Then entering, he sighed; and as he reflected upon what had happened to him, he was perplexed at his situation, and his case seemed involved in obscurity. Looking at his turban and trousers, and the purse containing the thousand pieces of gold, he exclaimed, Allah is all-knowing!—but it seemeth to me that I am bewildered by dreams!—And he

was confounded in the excess of his astonishment. Upon this, therefore, Sitt-el-Hosn said to him, Wherefore do I behold thee thus astonished and perplexed? Thou wast not so in the commencement of the night.—And he laughed, and asked her, How many years have I been absent from thee?—Allah preserve thee! she exclaimed. The name of Allah encompass thee! Thou hast only withdrawn to yonder apartment. What hath passed in thy mind?—On hearing this he smiled, and replied, Thou hast spoken truth; but when I withdrew from thee, sleep overcame me, and I dreamt that I was a cook in Damascus, and that I lived there twelve years; and I thought²⁷¹ that a youth of the sons of the great came to me, accompanied by a eunuch,—and he proceeded to relate what had happened to him in consequence of this youth's visit: then drawing his hand over his forehead, he felt the scar occasioned by the blow, and exclaimed, By Allah, O my mistress, it seemeth as though it were true; for he struck me with a stone upon my forehead, and cut it open: it seemeth, therefore, as though this had really happened when I was awake: but probably this dream occurred when we were both asleep. I imagined in my dream that I was transported to Damascus, without tarboosh or turban or trousers, and that I followed the occupation of a cook.—And again, for a while, he remained utterly confounded. He then said, By Allah, I imagined that I made a confection of pomegranate-grains containing but little pepper. Verily I must have been asleep, and in my sleep have seen all this.—I conjure thee by Allah, said Sitt-el-Hosn, tell me what more thou sawest? And he related to her the whole; and added, If I had not awaked, they would have crucified me upon a wooden cross.—On account of what? said she. He answered, On account of the deficiency of pepper in the confection of pomegranate-grains; and I imagined that they demolished my shop, and broke all my vessels, and put me in a chest, and brought the carpenter to make a cross of wood; for they intended to crucify me upon it. Praise be to God, therefore, who caused all this to occur to me in sleep, and caused it not to happen to me when I was awake!—Sitt-el-Hosn, laughing at his words, pressed him to her bosom, and he in like manner embraced her. Then reflecting again, he said, By Allah, it seems as if it had happened when I was awake; and I knew not the reason, nor the truth of the case.—And he composed himself to sleep, perplexed with his case, and sometimes saying, I saw it in my sleep,—and other times, I experienced it awake.

Thus he continued until the morning, when his uncle, the Wezeer Shems-ed-Deen, came in to him, and saluted him; and Bedr-ed-Deen, as soon as he

beheld him, exclaimed, I conjure thee by Allah, tell me art not thou he who gave orders to bind my hands behind me, and to nail up my shop, on account of the confection of pomegranate-grains, because it was deficient in pepper? The Wezeer answered, Know, O my son, that the truth hath appeared, and what was hidden hath been manifested. Thou art the son of my brother; and I did not this but to know if thou wert he who visited my daughter on that night. I was not convinced of this until I saw that thou knewest the house, and thy turban and trousers and gold, and the two papers; namely,²⁷² the one which thou wrotest, and that which thy father, my brother, wrote: for I had never seen thee before, and therefore knew thee not; and as to thy mother, I have brought her with me from El-Başrah.—Having thus said, he threw himself upon him, and wept; and Bedr-ed-Deen, full of astonishment at his uncle's words, embraced him, and in like manner wept from excess of joy. The Wezeer then said to him, O my son, the cause of all this was what passed between me and thy father. And he related to him the circumstances of their case, and the cause of his father's departure to El-Başrah; after which he sent for 'Ajeeb; and when the father of the youth saw him, he exclaimed, This is he who threw the stone at me.—This, said the Wezeer, is thy son. And Bedr-ed-Deen cast himself upon him, and recited the following verses:—

Long have I wept on account of our disunion; the tears overflowing from my eyelids; And I vowed that if Providence should bring us together, I would never again mention our separation. Joy hath overcome me to such a degree that by its excess it hath made me weep. O eye, thou hast become so accustomed to tears that thou weepest from happiness as from grief.

And when he had uttered these words, his mother, beholding him, threw herself upon him, and repeated this couplet:—

Fortune made a vow to torment me incessantly; but thine oath hath proved false, O Fortune; therefore expiate it. Happiness hath arrived, and the beloved is come to my relief: repair then to the messenger of festivity, and hasten.

She afterwards related to him everything that had happened to her; and he also acquainted her with all that he had suffered; and they offered up thanks to God for their union. The Wezeer then went up to the Sultán, and informed him of these occurrences; and the King was astonished, and ordered that a statement of them should be inserted in the records, to be preserved to future ages. And the Wezeer resided with his brother's son, and his own daughter and her son, and with the wife of his brother; and all of them passed their lives in the enjoyment of the utmost happiness until they were visited by the terminator of delights, and the separator of companions.

Such, O Prince of the Faithful, said Jaʿfar, were the events that happened to the Wezeer Shems-ed-Deen and his brother Noor-ed-Deen.—By Allah, exclaimed the Khaleefeh Hároon Er-Rasheed, this story is wonderful! And he gave one of his own concubines to the young man who had killed his wife, and appointed him a regular maintenance; and the young man became one of his companions at the table.²⁷³



NOTES TO CHAPTER FOURTH.

NOTE 1. From the close of Chapter iii., the order of the tales in this translation (agreeably with the Cairo edition) differs from that which is followed in the old version.

NOTE 2. This alludes to the poor man's want of sufficient clothing; for, in the climate of Baghdád, a person who is not very scantily clad is in little need of a fire to warm himself.

NOTE 3. My sheykh has remarked, in a marginal note, that these verses would be appropriate only from the mouth of a learned man complaining of the unprofitableness of his science with respect to procuring him money; but perhaps, in writing this, he was actuated by a somewhat over-zealous regard for the honour of his own profession; for, when a poor man has acquired a little knowledge, his neighbours are apt to flatter him.

NOTE 4. The "izár" has been described in the second note to Chapter iii.

NOTE 5. Literally, "the sons of thine uncle;" but the meaning is, "thy kinsmen."

NOTE 6.—*On Bastinading*. In Arabian, and some other Eastern, countries, it is a common custom, when a person is accused of a crime before a magistrate, and denies his guilt, to bastinate him, in order to induce him to confess; and even witnesses, sometimes, are treated in the same manner. The beating is usually inflicted with a kurbáj (a thong or whip of hippopotamus' hide hammered into a round form) or with a stick, and generally on the soles of the feet. For this purpose the feet are confined by a chain or rope attached at each end to a staff, which is turned round to tighten it. This is called a "falakah." Two persons (one on each side) strike alternately; and the punishment is often continued until the sufferer becomes insensible, and even longer.

NOTE 7.—*Of Sales by Auction*. In many of the sooqs (market-streets, or bázárs) in Arabian cities, auctions are held on stated days, once or more frequently in every week. They are conducted by brokers (delláls), hired either by private persons or by shopkeepers. These brokers carry the goods up and down the street, announcing the sums bidden, with cries of "ḥaráj," &c.; and the shopkeepers, as well as others, purchase of them.

NOTE 8. I have before mentioned, that this horrid mode of punishing a woman suspected of incontinence is not unfrequently practised among the Arabs. Many²⁷⁴ similar cases have been mentioned to me in Egypt as having occurred in that country in the present age; and often the murder is committed by the father or a brother of the woman, as her relations are considered as more disgraced than the husband by her crime. The present tale is probably founded on some particular occurrence of this kind. One is related as having happened in the reign of the Khaleefeh El-Moṭaḍid. In this case, some limbs of the murdered woman, in two leathern bags, were brought up from the bed of the Tigris in the net of a fisherman. [Such barbarity, however, is contrary to law, as is stated in two former notes.—ED.]

NOTE 9.—*Of the Retaliation of Injuries on the Day of Resurrection*. The "examination being past, and every one's works weighed in a just balance, that mutual retaliation will follow according to which every creature will take vengeance one of another, or have satisfaction made to him for the injuries which he hath suffered. And since there will then be no other way of

returning like for like, the manner of giving this satisfaction will be, by taking away a proportionable part of the good works of him who offered the injury, and adding it to those of him who suffered it. Which being done, if the angels (by whose ministry this is to be performed) say, 'Lord, we have given to every one his due, and there remaineth of this person's good works so much as equalleth the weight of an ant,' God will of his mercy cause it to be doubled unto him, that he may be admitted into Paradise; but if, on the contrary, his good works be exhausted, and there remain evil works only, and there be any who have not yet received satisfaction from him, God will order that an equal weight of their sins be added unto his, that he may be punished for them in their stead, and he will be sent to Hell laden with both."

NOTE 10. "Reyhán" is a common proper name of men, now commonly given to slaves; and the name of the sweet basil in particular (also called "reehán") and of sweet-smelling plants in general. It also signifies "any favour of God," "the supplies necessary for subsistence," "a son," &c.

NOTE 11. This ejaculation is addressed to God.

NOTE 12. In the original, "Mişr," *vulg.*, "Maşr." This is the name which the Arabs give to Egypt, and which they have also given to its successive capitals, or seats of government, Memphis, Egyptian Babylon, El-Fuṣṭát, and El-Ḳáhireh, or Cairo. It is here applied to Cairo, as will be shewn by the following note, and by the sequel of the tale, though this city was not founded until long after the reign of Hároon Er-Rasheed. I may here remark, that I have not found the name of "Mişr" applied to Cairo in any Arabic work anterior to the conquest of Egypt by the 'Osmánlee Turks, which happened in the year of the Flight 923 (A.D. 1517). El-Fuṣṭát retained this appellation in the time of Es-Suyooṭee, who died in the year of the Flight 911, but it ceased to do so before the time of El-Is-háḳee, who brought down his history to the month of Ramaḍán, 1032 (A.D. 1623). It is probable, therefore, that the name of "Misr"[typo Mişr] was transferred to Cairo on the occasion of the conquest by the Turks. I must not assert, that this observation alone enables us to form a decided judgment as to the period when this work was composed, as it may be objected that copyists have perhaps substituted "Mişr" for "El-Ḳáhireh;" but I persue the inquiry in the next note.

NOTE 13.—*On several Evidences of the Period when this Work, in the states in which it is known to us, was composed or compiled or remodelled.* The tale

here presents another anachronism. The title of "Sultán," as a prefix, was first borne by Maḥmood Ibn-Sabuktekeen, in the year of the Flight 393, just two hundred years after the death of Hároon Er-Rasheed; and there was no Sultán of Egypt until the year of the Flight 567 of a little later; the first being the famous Şaláh-ed-Deen, or Saladin.

I have now given several data upon which to found a reasonable opinion as to the ²⁷⁵age when these tales, in the states in which they are known to us, were composed or compiled or remodelled. First, in Note 55 to Chapter ii., I have shewn that a fiction in one of the tales is framed in accordance with the distinction of Muslims, Christians, and Jews, by the colours of their turbans, which mode of distinction originated in the beginning of the eighth century of the Flight. Secondly, in the present note, I have mentioned a fact which affords some reason for inferring that there had been a long series of Sultáns in Egypt before the age of the writer or writers. In the third place, I must remark, that all the events described in this work are said to have happened in ages which, with respect to that of the writer or writers, were *ancient*, being related to an ancient king; from which I think we may infer its age to have been at least two centuries posterior to the period mentioned in the first of these data. Fourthly, in Note 22 to Chapter iii., I have shewn that the state of manners and morals described in many of these tales agrees, in a most important point of view, with the manners and morals of the Arabs at the commencement of the tenth century of the Flight. This I regard as an argument of great weight, and especially satisfactory as agreeing with the inference just before drawn. Fifthly, from what I have stated in the note immediately preceding, I incline to the opinion that few of the copies of this work now known to us, if any, were written until after the conquest of Egypt by the Turks, in the year 1517 of our era. This opinion, it should be remarked, respects especially the *early* portion of the work, which is the least likely to have been interpolated, as later parts evidently have been. At the last-mentioned period, a native of Cairo (in which city I believe the principal portion of the work to have been written) might, if about forty years of age, retain a sufficient recollection of the later Memlook Sultáns and of their ministers to describe his kings and courts without the necessity of consulting the writings of historians; deriving his knowledge of early times not from the perusal of any regular record, but only from traditions or from works like the present.—I should have delayed the insertion of the foregoing remarks, had I not considered it a point of some importance to suggest to the reader, as early

as possible, that the manners and customs, and in general even the dresses and dwellings, described in most of the present tales, are those of a very late period. The lax state of morals which appears to have prevailed among the Arabs in the time of the writer or writers probably continued at least until the period when coffee became a common beverage, about the middle of the tenth century of the Flight (or near the middle of the sixteenth century of our era), and perhaps considerably later, until some years after the introduction of tobacco into the East. The researches of Von Hammer have satisfactorily shewn that the Thousand and One Nights, in the states in which it is known to us, is based upon a very old work, in Persian; an Arabic translation of which bore a similar, or perhaps the same, title as that which we are considering; but I believe the last to be, in its best features, a very late production.

NOTE 14. "Shems-ed-Deen" signifies "the Sun of the Religion;" and "Noor-ed-Deen," "the Light of the Religion."

NOTE 15.—*Customs observed after a Death.* Though the men, in Arabian countries, make no change in their dress in indication of mourning, they observe other customs after the death of a relation. By the term here used in the original for "mourning" ("azá," the primary signification of which is "consolation" or "condolence"), an allusion is made to receiving the visits of condoling friends. On the night immediately following the burial, several persons are employed to perform recitations of portions of the *Ḳur-án*, &c. The most remarkable of these ceremonies consists in repeating thrice one thousand times, "There is no deity but God:" one of the performers having a string of a thousand large beads by means of which to count these repetitions. Some persons are also hired to perform a recitation of the whole of the *Ḳur-án* in the afternoon or evening of the first Thursday after the funeral, and often on other days; and the merit of these and the former religious acts is transferred to the soul of the deceased.—These customs I have fully described in my work on the Modern Egyptians, vol. ii. ch. xv.

NOTE 16. The island here alluded to is that called "Er-Róḍah," or "The Garden."

NOTE 17. The prayer-carpet, which resembles a wide hearth-rug, is seldom used as a covering for the saddle except when the rider is a person of the learned profession. It is probably mentioned here to shew that Noor-ed-Deen

was an officer of the pen, which was generally the case with the Wezeers of the Sultáns of Egypt.

NOTE 18. Jerusalem is called in the original, and by the modern Arabs, "El-Ḳuds," which signifies "Holiness."

NOTE 19. The Arabic name of Aleppo is "Ḥalab."

NOTE 20. An Arab of rank is seldom seen on foot outside the threshold of his own house, unless it be merely to cross the street.

NOTE 21. The decoration here alluded to consists in furnishing the apartment with costly carpets, handsome cushions, rich coverings for the deewáns, and coloured lamps, &c.

NOTE 22. This, to some readers, may appear odd: it should therefore be explained that most articles of Arab clothing are equally suitable to young and old, thin and stout.

NOTE 23. "Ḥasan" signifies "Beautiful" or "Handsome."

NOTE 24.—*On Infancy and Education.* I may avoid an unnecessary multiplication of notes on the same, or nearly the same, subject, by availing myself of this occasion to insert here the following illustrations of numerous passages, in the preceding and subsequent tales, relating to infancy and education.

In few cases are the Mohammadans so much fettered by the directions of their Prophet and other religious institutors as in the rearing and educating of their children. In matters of the most trivial nature, religious precedents direct their management of the young. One of the first duties is, to wrap the new-born child in clean white linen, or in linen of some other colour; but not yellow. After this, some person [not a female] should pronounce the adán in the ear of the infant, because the Prophet did so in the ear of El-Ḥasan when Fátiméh gave birth to him; or he should pronounce the adán in the right ear, and the iḳameh (which is nearly the same) in the left.

It was formerly a custom of many of the Arabs, and perhaps is still among some, for the father to give a feast to his friends on seven successive days after the birth of a son; but that of a daughter was observed with less rejoicing. The general modern custom is, to give an entertainment only on the seventh day, which is called "Yóm es-Subooḳ." On this occasion, the mother,

having left her bed, receives her guests; the child is exhibited to them; and they give presents of gold or silver coins, which are generally used to decorate the infant's head-dress. The father entertains his friends in the evening.

On this day, or on the fourteenth, twenty-first, twenty-eighth, or thirty-fifth day after the birth, several religious ceremonies are required to be performed; but they are most approved if observed on the seventh day. One of these is the naming. I believe, however, that it is a more common custom to give the name almost immediately after the birth, or about three hours after. Astrologers were often consulted on this occasion; but the following directions are given on higher authority, and are generally ²⁷⁷observed.— "The father should give his son a good name, ... not a name of self-praise, as Rasheed [Orthodox], Emeen [Faithful], &c.... The prophet said, 'The names most approved by God are 'Abd-Allah [Servant of God] and 'Abd-Er-Raḥmán [Servant of the Compassionate], and such like.' He also said, 'Give my name, but do not distinguish by my surname of relationship:' but this precept, they say, respects his own life-time, ... because he was addressed, 'O Abu-l-Ḳásim!' and now it is not disapproved; but some disapprove of uniting the name and surname, so as to call a person Mohammad and Abu-l-Ḳásim. And if a son be called by the name of a prophet it is not allowable to abuse or vilify him, unless the person so named be facing his reproacher, who should say, 'Thou' [without mentioning his name]: and a child named Moḥammad or Aḥmad should be [especially] honoured.... The Prophet said, 'There is no people holding a consultation at which there is present one whose name is Moḥammad or Aḥmad, but God blesseth all that assembly:' and again he said, 'Whoever nameth his child by my name, or by that of any of my children or my companions, from affection to me or to them, God (whose name be exalted!) will give him in Paradise what eye hath not seen nor ear heard.' And a son should not be named King of kings, or Lord of lords; nor should a man take a surname of relationship from the name of the eldest of his children; nor take any such surname before a child is born to him."—The custom of naming children after prophets, or after relations or companions of Moḥammad, is very common. No ceremony is observed on account of the naming.

On the same day, however, two practices which I am about to mention are prescribed to be observed; though, as far as my observations and inquiries allow me to judge, they are generally neglected by the modern Muslims. The

first of these is a sacrifice. The victim is called 'aḳeeḳah. It should be a ram or goat; or two such animals should be sacrificed for a son, and one for a daughter. This rite is regarded by Ibn-Hambal as absolutely obligatory: he said, "If a father sacrifice not for his son, and he [the son] die, that son will not intercede for him on the day of judgment." The founders of the three other principal sects regard it in different and less important lights, though Mohammad slew an 'aḳeeḳah for himself after his prophetic mission. The person should say, on slaying the victim, "O God, verily this aḳee[.]kah is a ransom for my son such a one; its blood for his blood, and its flesh for his flesh, and its bone for his bone, and its skin for his skin, and its hair for his hair. O God, make it a ransom for my son from Hell-fire." A bone of the victim should not be broken. The midwife should receive a leg of it. It should be cooked without previously cutting off any portion of it; and part of it should be given in alms.—After this should be performed the other ceremony above alluded to, which is this. It is a sunneh ordinance, incumbent on the father, to shave, or cause to be shaved, the head of his child, and to give, in alms to the poor, the weight of the hair in gold or silver. This should also be done for a proselyte. On the subsequent occasions of shaving the head of a male child (for the head of the male is frequently shaven), a tuft of hair is generally left on the crown, and commonly, for several years, another also over the forehead.

Circumcision is most approved if performed on the same day: but the observance of this rite is generally delayed until the child has attained the age of five or six years, and sometimes several years later. I shall therefore delay mentioning the ceremonies with which it is celebrated.

The Muslims rightly regard a child as a trust committed by God to its parents, who, they hold, are responsible for the manner in which they bring it up, and will be examined on this subject on the day of judgment. But they further venture to say, that "the first who will lay hold of a man on the day of judgment will be his wife and ²⁷⁸children, who [if he have been deficient in his duty to them] will present themselves before God, and say, 'O our Lord, take for us our due from him; for he taught us not that of which we were ignorant, and he fed us with forbidden food, and we knew not:' and their due will be taken from him." By this is meant, that a certain proportion of the good works which the man may have done, and his children and wife neglected, will be set down to their account; or that a similar proportion of their evil works will be transferred to *his* account.

The mother is enjoined by the law to give suck to her child two full years, unless she have her husband's consent to shorten the period, or to employ another nurse. "For suckling the child, a virtuous woman, who eateth only what is lawful, should be chosen; for the unlawful [food] will manifest its evil in the child: as the Prophet ... said, 'Giving suck altereth the tempers.' But it is recommended by the sunneh that the mother herself suckle the child; for it is said in a tradition, 'There is nothing better for a child than its mother's milk.' 'If thou wouldst try,' it is added, 'whether a child be of an ingenuous disposition in its infancy, or not, order a woman who is not its mother to suckle it after its mother has done so; and if it drink of the milk of the woman who is not its mother, it is not of an ingenuous disposition.'"

Children, being regarded by Muslim parents as enviable blessings, are, to them, objects of the most anxious solicitude. To guard them from the supposed influence of the envious or evil eye, they have recourse to various expedients. When they are taken abroad, they are usually clad in the most slovenly manner, and left unwashed, or even purposely smeared with dirt; and as a further precaution, a fantastic cap is often put upon the child's head, or its head-dress is decorated with one or more coins, a feather, a gay tassel, or a written charm or two sewed up in leather or encased in gold or silver, or some other appendage to attract the eye, that so the infant itself may pass unnoticed. If a person express his admiration of another's child otherwise than by some pious ejaculation, as, for instance, by praising its Creator (with the exclamation of "Subhāna-llāh!" or, "Mā shāa-llāh!" &c.) or invoking a blessing on the Prophet, he fills the mind of the parent with apprehension; and recourse is had to some superstitious ceremony to counteract the dreaded influence of his envious glance. The children of the poor are less exposed to this imaginary danger from their unattractive appearance: they generally have little clothing, or none whatever, and are extremely dirty. It is partly with the view of protecting them from the evil eye, that those of the rich are so long confined to the harem: there they are petted and pampered for several years; at least until they are of age to go to school; but most of them are instructed at home.

The children of the Muslims are taught to shew to their fathers a degree of respect which might be deemed incompatible with the existence of a tender mutual affection; but I believe that this is not the case. The child greets the father in the morning by kissing his hand, and then usually stands before him in a respectful attitude, with the left hand covered by the right, to receive any

order or to await his permission to depart; but after the respectful kiss, is often taken on the lap. After the period of infancy, the well-bred son seldom sits in the presence of his father; but during that period he is generally allowed much familiarity. A Syrian merchant, who was one of my near neighbours in Cairo, had a child of exquisite beauty, commonly supposed to be his daughter, whom, though he was a most bigoted Muslim, he daily took with him from his private house to his shop. The child followed him, seated upon an ass, before a black slave; and, until about six years old, was dressed like most young ladies, but without a face-veil. The father then thinking that the appearance of taking about with him a daughter of that age was scandalous, dressed his pet as a boy, and told his friends that the female attire had been employed as a protection against the evil eye; girls being less coveted than boys. This indeed is sometimes done; and it is possible that such might have been the case in this instance; but I was led to believe that it ²⁷⁹was not so. A year after, I left Cairo: while I remained there, I continued to see the child pass my house as before; but always in boy's clothing.

It is not surprising that the natives of Arabian countries, where a very trifling expense is required to rear the young, should be generally desirous of a numerous offspring. A motive of self-interest conduces forcibly to cherish this feeling in a wife, for she is commonly esteemed by her husband in proportion to her fruitfulness; and a man is seldom willing to divorce a wife, or to sell a slave, who has borne him a child. A similar feeling also induces in both parents a desire to obtain offspring, and renders them at the same time resigned to the loss of such of their children as die in tender age. This feeling arises from their belief of certain services, of greater moment than the richest blessings this world can bestow, which children who die in infancy are to render to their parents. The Prophet is related to have said, "The infant children [of the Muslims] shall assemble at the scene of judgment on the day of the general resurrection, when all creatures shall appear for the reckoning, and it will be said to the angels, 'Go ye with these into Paradise:' and they will halt at the gate of Paradise, and it will be said to them, 'Welcome to the offspring of the Muslims! enter ye Paradise: there is no reckoning to be made with you:' and they will reply, 'Yea, and our fathers and our mothers:' but the guardians of Paradise will say, 'Verily your fathers and your mothers are not with you because they have committed faults and sins for which they must be reckoned with and inquired of.' Then they will shriek and cry at the gate of Paradise with a great cry; and God (whose name be exalted!) and who is all-

knowing respecting them will say, 'What is this cry?' It will be answered, 'O our Lord, the children of the Muslims say, We will not enter Paradise but with our fathers and our mothers.' Whereupon God (whose name be exalted!) will say 'Pass among them all, and take the hands of your parents, and introduce them into Paradise.'" The children who are to have this power are such as are born of believers, and die without having attained to the knowledge of sin; and according to one tradition, one such child will introduce his parents into Paradise. [Such infants only are to enter Paradise; for, of the children who die in infancy, those of believers alone are they who would believe if they grew to years of discretion.] On the same authority it is said, "When a child of the servant [of God] dies, God (whose name be exalted!) saith to the angels, 'Have ye taken the child of my servant?' They answer, 'Yea.' He saith, 'Have ye taken the child of his heart?' They reply, 'Yea.' He asketh them, 'What did my servant say?' They answer, 'He praised thee, and said, Verily to God we belong, and verily unto Him we return!' Then God will say, 'Build for my servant a house in Paradise, and name it the House of Praise.'" To these traditions, which I find related as proofs of the advantages of marriage, the following anecdote, which is of a similar nature, is added. A certain man, who would not take a wife, awoke one day from his sleep, and demanded to be married, saying, as his reason, "I dreamt that the resurrection had taken place, and that I was among the beings collected at the scene of judgment, but was suffering a thirst that stopped up the passage of my stomach; and lo, there were youths passing through the assembly, having in their hands ewers of silver, and cups of gold, and giving drink to one person after another; so I stretched forth my hand to one of them, and said, 'Give me to drink; for thirst overpowereth me:' but they answered, 'Thou hast no child among us: we give drink only to our fathers.' I asked them, 'Who are ye?' They replied, 'We are the deceased infant children of the Muslims.'" Especial rewards in heaven are promised to mothers. "When a woman conceives by her husband," said the Prophet, "she is called in heaven a martyr [*i.e.* she is ranked as a martyr in dignity]; and her labour in child-bed, and her care for her children, protect her from Hell-fire."

"When the child begins to speak, the father should teach him first the kelimeh [or profession of faith], 'There is no deity but God: [Moḥammad is God's apostle:]'—he should dictate this to him seven times. Then he should instruct him to say, 'Wherefore, exalted be God, the King, the Truth! There is no deity but He, the Lord of the honourable throne.'" He should teach him

also the Throne-verse, and the closing words of the Ḥashr, 'He is God, beside whom there is no deity, the King, the Holy,'" &c.-

As soon as a son is old enough, his father should teach him the most important rules of decent behaviour: placing some food before him, he should order him to take it with the right hand (the left being employed for unclean purposes), and to say, on commencing, "In the name of God;" to eat what is next to him, and not to hurry, nor spill any of the food upon his person or dress. He should teach him that it is disgusting to eat much. He should particularly condemn to him the love of gold and silver, and caution him against covetousness as he would against serpents and scorpions; and forbid his spitting in an assembly, and committing any similar breach of good manners, talking much, turning his back upon another, standing in an indolent attitude, and speaking ill of any person to another. He should keep him from bad companions, teach him the Qur-án and all requisite divine and prophetic ordinances, and instruct him in the arts of swimming and archery, and in some virtuous trade; for trade is a security from poverty. He should also command him to endure patiently the chastisements of his teacher. In one tradition it is said, "When a boy attains the age of six years he should be disciplined; and when he attains to nine years he should be put in a separate bed; and when he attains to ten years he should be beaten for [neglecting] prayer:" in another tradition, "Order your children to pray at seven [years], and beat them for [neglecting] it at ten, and put them in separate beds."

Circumcision, which has before been mentioned, is generally performed before the boy is submitted to the instruction of the schoolmaster. Previously to the performance of this rite, he is, if belonging to the higher or middle rank of society, usually paraded about the neighbourhood of his parents' dwelling, gaily attired, chiefly with female habits and ornaments, but with a boy's turban on his head, mounted on a horse, preceded by musicians, and followed by a group of his female relations and friends. This ceremony is observed by the great with much pomp and with sumptuous feasts. El-Jabartee mentions a fête celebrated on the occasion of the circumcision of a son of the Kádee of Cairo, in the year of the Flight 1179 (A.D. 1766), when the grandees and chief merchants and 'ulamà of the city sent him such abundance of presents that the magazines of his mansion were filled with rice and butter and honey and sugar; the great hall, with coffee; and the middle of the court, with firewood: the public were amused for many days by players and performers of various kinds; and when the youth was paraded through the streets he was

attended by numerous memlooks with their richly-caparisoned horses and splendid arms and armour and military band, and by a number of other youths who, from compliment to him, were circumcised afterwards with him. This latter custom is usual on such occasions; and so also is the sending of presents, such as those above mentioned, by friends, acquaintances, and tradespeople.' At a fête of this kind, when the Khaleefeh El-Muktedir circumcised five of his sons, the money that was scattered in presents amounted to six hundred thousand pieces of gold, or about £300,000. Many orphans were also circumcised on the same day, and were presented with clothes and pieces of gold. The Khaleefeh above mentioned was famous for his magnificence, a proof of which I have given in a former note. At the more approved entertainments which are given in celebration of a circumcision, a recital of the whole of the *Ḳur-án*, or a *zikr*, is performed: at some others, male or 281female public dancers perform in the court of the house, or in the street before the door.

Few of the children of the Arabs receive much instruction in literature, and still fewer are taught even the rudiments of any of the higher sciences; but there are numerous schools in their towns, and one at least in almost every moderately large village. The former are mostly attached to mosques and other public buildings, and, together with those buildings, endowed by princes or other men of rank, or wealthy tradesmen. In these, the children are instructed either gratis or for a very trifling weekly payment, which all parents, except those in indigent circumstances, can easily afford. The schoolmaster generally teaches nothing more than to read, and to recite by heart the whole of the *Ḳur-án*. After committing to memory the first chapter of the sacred volume, the boy learns the rest in the inverse order of their arrangement, as they generally decrease in length. Writing and arithmetic are usually taught by another master; and grammar, rhetoric, versification, logic, the interpretation of the *Ḳur-án*, and the whole system of religion and law, with all other knowledge deemed useful, which seldom includes the mere elements of mathematics, are attained by studying at a collegiate mosque, and at no expense; for the professors receive no pay either from the students, who are mostly of the poorer classes, or from the funds of the mosque.

The wealthy often employ for their sons a private tutor; and, when he has taught them to read, and to recite the *Ḳur-án*, engage for them a writing-master, and then send them to the college. But among this class, polite literature is more considered than any other branch of knowledge, after

religion. Such an acquaintance with the works of some of their favourite poets as enables a man to quote them occasionally in society, is regarded by the Arabs as essential to a son who is to mix in genteel company; and to this acquirement is often added some skill in the art of versification, which is rendered peculiarly easy by the copiousness of the Arabic language, and by its system of inflection. These characteristics of their noble tongue (which are remarkably exhibited by the custom, common among the Arabs, of preserving the same rhyme throughout a whole poem), while on the one hand they have given an admirable freedom to the compositions of men of true poetic genius, have on the other hand mainly contributed to the degradation of Arabic poetry. To an Arab of some little learning it is almost as easy to speak in verse as in prose; and hence he often intersperses his prose writings, and not unfrequently his conversation, with indifferent verses, of which the chief merit often consists in puns, or in an ingenious use of several words nearly the same in sound, but differing in sense. To a reader unacquainted with the Arabic language it is necessary to explain this custom; otherwise he would imagine that the author of the present work is merely indulging in a dramatic licence inconsistent with a true delineation of manners, when he makes a person suddenly change the style of his speech from prose to verse, and then revert to the former.

One more duty of a father to a son I should here mention: it is, to procure for him a wife as soon as he has arrived at a proper age. This age is decided by some to be twenty years; though many young men marry at an earlier period. It is said, "When a son has attained the age of twenty years, his father, if able, should marry him, and then take his hand, and say, 'I have disciplined thee, and taught thee, and married thee: I now seek refuge with God from thy mischief in the present world and the next.'" To enforce this duty, the following tradition is urged: "When a son attains to the age of puberty, and his father does not marry him, and yet is able to do so, if the youth commit an improper act in consequence, the sin of it is between the two,"—or, as in another report,—"on the father." The same is held to be the case with respect to a daughter who has attained the age of twelve years.

The female children of the Arabs are seldom taught even to read. Though they are admissible at the daily schools in which the boys are instructed, very few parents allow them the benefit of this privilege; preferring, if they give them any instruction of a literary kind, to employ a sheykhah (or learned woman) to teach them at home. She instructs them in the forms of prayer, and

teaches them to repeat by heart a few chapters of the *Ḳur-án*; very rarely the whole book. Parents are indeed recommended to withhold from their daughters some portions of the *Ḳur-án*; to "teach them the Soorat en-Noor [or 24th chapter], and keep from them the Soorat-Yoosuf [12th chapter]; on account of the story of Zeleekhà and Yoosuf in the latter, and the prohibitions and threats and mention of punishments contained in the former."

Needlework is not so rarely, but yet not generally, taught to Arab girls: the spindle frequently employs those of the poorer classes; and some of them learn to weave. The daughters of persons of the middle and higher ranks are often instructed in the art of embroidery, and in other ornamental work, which are taught in schools and in private houses. Singing, and playing upon the lute, which were formerly not uncommon female accomplishments among the wealthy Arabs, are now almost exclusively confined, like dancing, to professional performers and a few of the slaves in the *hareems* of the great: it is very seldom now that any musical instrument is seen in the hand of an Arab lady, except a kind of drum called *darabukkeh*, and a *ṭár* (or tambourine), which are found in many *hareems*, and are beaten with the fingers. Some care, however, is bestowed by the ladies in teaching their daughters what they consider an elegant gait and carriage, as well as various alluring and voluptuous arts with which to increase the attachment of their future husbands.

NOTE 25.—*Water-wheels*. The water-wheels here mentioned are machines commonly used for the purpose of irrigating fields and gardens. They are generally turned by a pair of cows or bulls. They raise the water from a river or well in a series of earthen pots attached to cords which pass over a vertical wheel, and pour it into a trough, from which it flows in narrow channels through the space of ground to be irrigated. A cogged vertical wheel is attached to the same axis as the former; and this, and consequently the other also, are turned by means of a larger, horizontal, cogged wheel. The ground is divided into hollow squares, or furrows, into each of which in succession the water is admitted.

NOTE 26. "Bedr-ed-Deen" signifies "the Full Moon of the Religion."

NOTE 27. I have here omitted the name of Shems-ed-Deen, and his office; as *Ḥasan's* knowledge of them would render the sequel of the story too improbable even to an Arab.

NOTE 28. In the original, this paper is here said to have been written by Ḥasan in accordance with the dictation of his father; but afterwards it is said to have been written by the latter; and this is more consistent with the rest of the tale.

NOTE 29. Papers of importance are often wrapped in waxed cloth to preserve them from wet, which would efface the writing, as the Arab ink is chiefly composed of smoke-black and gum and water.

NOTE 30. In the original, the cap is not here mentioned; but it is afterwards.

NOTE 31. This paragraph and the verses interspersed in it are translated from the Calcutta edition of the first two hundred nights.

NOTE 32. The poet here alluded to is El-Mutanebbe.

NOTE 33. It is a common custom of Eastern kings and governors to avail themselves of any pretext for seizing upon the property of a deceased officer who has accumulated much wealth.

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NOTE 34. It is implied that he was sitting at the door, or in the court, of his house.

NOTE 35. His taking a copy is mentioned afterwards in the original; but not in this place.

NOTE 36. I have designated by the appellation of "dye-women" (from want-of a better) those females who are employed to apply the ḥennà, which imparts a deep orange-red dye, to the nails or tips of the fingers, the palms of the hands, the soles of the feet, &c. Some Arab ladies, especially on such an occasion as that here described, are ornamented with this dye in a more fanciful manner. The woman who applies it is called in Arabic "munakḳisheh."

NOTE 37. The chief office of the tire-woman (in Arabic, "máshitáh") is to comb and plait the hair. She attends the ladies in the bath; and hence is also called "belláneeh."

NOTE 38. A "maṣṭabah" is a bench of stone or brick, generally between two and three feet in height, and about the same in width, built against the front of

a shop, and sometimes along the front of a private house. [See Note 22 to Chapter i.—ED.]

NOTE 39.—*On Marriage*. Previously to the perusal of the first description of a nuptial fête that occurs in this work, the reader may perhaps desire some introductory information, which I shall here endeavour to convey in such a manner as to make the present note serve to illustrate many future allusions in these pages, and not merely the foregoing tale.

Marriage is regarded by the Muslims in general as a positive duty; and to neglect it, without a sufficient excuse, subjects a man to severe reproach. "When a servant [of God]," said the Prophet, "marries, verily he perfects half his religion." He once asked a man, "Art thou married?" The man answered, "No." "And art thou," said he, "sound and healthy?" The answer was, "Yes." "Then," said Moḥammad, "thou art one of the brothers of the devils; for the most wicked among you are the unmarried; and the most vile among your dead are the unmarried; moreover the married are those who are acquitted of filthy conversation; and by Him in whose hand is my soul, the devil hath not a weapon more effective against the virtuous, both men and women, than the neglect of marriage." Some remarks on this subject, and on the advantages of marriage, have been made in a preceding note on infancy and education.

The number of wives whom a Muslim may have at the same time is four. He may marry free women, or take concubine slaves, or have of both these classes. It is the opinion of most persons, I believe, among the more strictly religious, that a man may not have more than four women, whether they be wives alone, or concubine slaves alone, or of both classes together; but the practice of some of the Companions of the Prophet, who cannot be accused of violating his precepts, affords a strong argument to the contrary. 'Alee, it is said, "was the most devout of the Companions; but he had four wives and seventeen concubines besides, and married, after Fâtimeh (may God be well pleased with her!), among all that he married and divorced, more than two hundred women: and sometimes he included four wives in one contract, and sometimes divorced four at one time, taking other four in their stead." This may perhaps be an exaggerated statement: but it is certain that the custom of keeping an unlimited number of concubines was common among wealthy Muslims in the first century of the Mohammadan era, and has so continued. The famous author of the work above quoted urges the example of Solomon to prove that the possession of numerous concubines is not inconsistent with

piety and good morals; not considering that God made but one wife for Adam.

It has been mentioned in the first of the notes to this work, that a Muslim may ²⁸⁴divorce his wife twice, and each time take her back. This he may do, even against her wish, during a fixed period, which cannot extend beyond three months, unless she be *enceinte*, in which latter case she must wait until the birth of her child before she will be at liberty to contract a new marriage. During this period the husband is obliged to maintain her. If he divorce her a third time, or by a triple sentence, he cannot take her again unless with her own consent, and by a new contract, and after another marriage has been consummated between her and another husband, and this husband also has divorced her.

It is not a common custom, especially among the middle ranks, for an Arab to have more than one wife at the same time; but there are few of middle age who have not had several different wives at different periods, tempted to change by the facility of divorce. The case of 'Alee has been mentioned above. Mugheyreh Ibn-Sheʿbeh married eighty women in the course of his life; and several more remarkable instances of the love of change are recorded by Arab writers: the most extraordinary case of this kind that I have met with was that of Moḥammad Ibn-Eṭ-Ṭeiyib, the Dyer, of Baghdád, who died in the year of the Flight 423, aged eighty-five years; of whom it is related, on most respectable authority, that he married more than nine hundred women!—Supposing, therefore, that he married his first wife when he was fifteen years of age, he must have had, on the average, nearly thirteen wives *per annum*. The women, in general, cannot of course marry so many successive husbands, not only because a woman cannot have more than one husband at a time, but also because she cannot divorce her husband. There have been, however, many instances of Arab women who have married a surprising number of men in rapid succession. Among these may be mentioned Umm-Khárijuh, who gave occasion to a proverb on this subject. This woman, who was of the tribe of Bejeeleh, in El-Yemen, married upwards of forty husbands; and her son Khárijuh knew not who was his father. She used to contract a marriage in the quickest possible manner: a man saying to her, "Khitḅun" (betrothal), she replied, "Nik-ḅun" (marriage), and thus became his lawful wife. She had a very numerous progeny; several tribes originating from her.

For the choice of a wife, a man generally relies on his mother, or some other near female relation, or a professional female betrother (who is called "kháṭibeh"); for there are many women who perform this office for hire. The law allows him to see the face of the female whom he proposes to marry, previously to his making the contract; but in the present day this liberty is seldom obtained, except among the lower orders. Unless in this case, a man is not allowed to see unveiled any woman but his own wife or slave, and those women to whom the law prohibits his uniting himself in marriage: nay, according to some, he is not allowed to "see" his own niece unveiled, though he may not marry her. It should be added, that a slave may lawfully see the face of his own mistress; but this privilege is seldom granted in the present day to any slave but a eunuch. An infringement of the law above mentioned is held to be extremely sinful in both parties: "The curse of God," said the Prophet, "is on the seer and the seen:" yet it is very often disregarded in the case of women of the lower orders.

A man is forbidden, by the *Ḳur-án* and the *Sunneh*, to marry his mother, or other ascendant; daughter, or other descendant; his sister, or half-sister; the sister of his father or mother or other ascendant; his niece, or any of her descendants; his foster-mother who has suckled him five times in the course of the first two years, or a woman related to him by milk in any of the degrees which would preclude his marriage with her if she were similarly related to him by consanguinity; the mother of his wife, even if he has not consummated his marriage with this wife; the daughter of his wife, if he has consummated his marriage with the latter (but if he has not done so, and this wife is divorced from him, or dead, he may marry her daughter); his father's wife, and his son's wife; and to have at the same time two wives who are sisters, or aunt and niece: he is forbidden also to marry his unemancipated slave, or another man's slave if he has already a free wife; and to marry any woman but one of his own faith, or a Christian, or a Jewess. A Mohammadan woman, however, may only marry a man of her own faith. An unlawful intercourse with any woman prevents a man from marrying any of her relations who would be forbidden to him if she were his wife.

The reader has already seen that a cousin (the daughter of a paternal uncle) is often chosen as a wife, on account of the tie of blood, which is likely to attach her more strongly to her husband, or on account of an affection conceived in early years. Parity of rank is generally much regarded; and a man is often unable to obtain as his wife the daughter of one of a different

profession or trade, unless an inferior; or a younger daughter when an elder remains unmarried. A girl is often married at the age of twelve years, and sometimes at ten, or even nine: the usual period is between twelve and sixteen years. At the age of thirteen or fourteen she may be a mother. The young men marry a few years later.

The most important requisite in a wife is religion. The Prophet said, "A virtuous wife is better than the world and all that it contains." "A virtuous wife," said Luḳmán, "is like a crown on the head of a king; and a wicked wife is like a heavy burden on the back of an old man." Among the other chief requisites are agreeableness of temper, and beauty of form (undiminished by any defect or irregularity of features or members), moderation in the amount of dowry required, and good birth. It is said, "if thou marry not a virgin, [which is most desirable,] marry a divorced woman, and not a widow; for the divorced woman will respect thy words when thou sayest, 'If there were any good in thee thou hadst not been divorced;' whereas the widow will say, 'May God have mercy on such a one! he hath left me to one unsuited to me.'" But according to another selfish maxim, the woman most to be avoided is she who is divorced from a man by whom she has had a child; for her heart is with him, and she is an enemy to the man who marries her after.—Modesty is a requisite upon which too much stress cannot be laid; but this, to an English reader, requires some explanation. 'Alee asked his wife Fáṭimeh, "Who is the best of women?" She answered, "She who sees not men, and whom they see not." Modesty, therefore, in the opinion of the Muslims, is most eminently shown by a woman's concealing her person, and restraining her eyes, from men. "The best rank of men [in a mosque]," said the Prophet, "is the front; and the best rank of women is the rear:"—that is, those most distant from the men: but better than even these are the women who pray at home.—Fruitfulness is also a desirable qualification to be considered in the choice of a wife: "it may be known in maidens," says the Prophet, "from their relations; because, generally speaking, kindred are similar in disposition, &c." Lastly, contentment is to be enumerated among the requisites. It is said, on the same authority, "Verily the best of women are those that are most content with little." To obtain a contented and submissive wife, many men make their selection from among the classes inferior to them in rank. Others, with a similar view, prefer a concubine slave in the place of a wife.

The consent of a girl not arrived at the age of puberty is not required: her father, or, if he is dead, her nearest adult male relation, or a guardian

appointed by will or by the *Ḳádee*, acts as her *wekeel*, or deputy, to effect the marriage-contract for her. If of age, she appoints her own deputy. A dowry is required to legalize the marriage; and the least dowry allowed by the law is ten dirhems, or drachms of silver; about five shillings of our money. *Moḥammad* married certain of his wives for a dowry of ten dirhems ²⁸⁶and the household necessaries, which were a handmill to grind the corn, a water-jar, and a pillow of skin or leather stuffed with the fibres of the palm-tree, which are called "leef:" but some he married for a dowry of five hundred dirhems. With the increase of wealth and luxury, dowries have increased in amount; but, to our ideas, they are still trifling; a sum equivalent to about twenty pounds sterling being a common dowry among Arabs of the middle classes for a virgin, and half or a third or quarter of that sum for a divorced woman or a widow. Two-thirds of the sum is usually paid before making the contract, and the remaining portion held in reserve to be paid to the woman in case of her divorce or in case of the husband's death. The father or guardian of a girl under age receives the former portion of her dowry; but it is considered as her property, and he generally expends it, with an additional sum from his own purse, in the purchase of necessary furniture, dress, &c., for her, which the husband can never take from her against her own wish.

The marriage-contract is generally, in the present day, merely verbal; but sometimes a certificate is written, and sealed by the *Ḳádee*. The most approved or propitious period for this act is the month of *Showwál*: the most unpropitious, *Moḥarram*. The only persons whose presence is required to perform it are the bridegroom (or his deputy), the bride's deputy (who is the betrother), two male witnesses, if such can be easily procured, and the *Ḳádee* or a schoolmaster or some other person to recite a *khutbeh*, which consists of a few words in praise of God, a form of blessing on the Prophet, and some passages of the *Ḳur-án*, respecting marriage. They all recite the *Fát'hah* (or opening chapter of the *Ḳur-án*), after which the bridegroom pays the money. The latter and the bride's deputy then seat themselves on the ground, face to face, and grasp each other's right hand, raising the thumbs, and pressing them against each other. Previously to the *khutbeh*, the person who recites this formula places a handkerchief over the two joined hands; and after the *khutbeh* he dictates to the two contracting parties what they are to say. The betrother generally uses the following or a similar form of words: "I betroth to thee my daughter [or her for whom I act as deputy] such a one [naming the bride], the virgin, [or the adult virgin, &c.,] for a dowry of such an amount."

The bridegroom answers, "I accept from thee her betrothal to myself." This is all that is absolutely necessary; but the address and reply are usually repeated a second and third time, and are often expressed in fuller forms of words. The contract is concluded with the recital of the Fát'hah by all persons present.

This betrothal, or marriage-contract, is often performed several years before the consummation, when the two parties are yet children; or during the infancy of the girl; but generally not more than about eight or ten days before the former event. The household furniture and dress prepared for the bride are sent by her family to the bridegroom's house, usually conveyed by a train of camels, two or three or more days before she is conducted thither.

The feasts and processions which are now to be mentioned are only observed in the case of a virgin bride; a widow or divorced woman being remarried in a private manner. I describe them chiefly in accordance with the usages of Cairo, which appear to me most agreeable, in general, with the descriptions and allusions in the present work.—The period most commonly approved for the consummation of marriage is the eve of Friday, or that of Monday. Previously to this event, the bridegroom once or twice or more frequently gives a feast to his friends; and for several nights, his house and the houses of his near neighbours are usually illuminated by numerous clusters of lamps, or by lanterns, suspended in front of them; some, to cords drawn across the street. To these or other cords are also suspended small flags, or square pieces of silk, each of two different colours, generally red and green. Some say that the feast or feasts should be given on the occasion of the contract; others, on the consummation; others, again, on both these occasions. The usual custom of the people of Cairo is to give a feast on ²⁸⁷the night immediately preceding that of the consummation, and another on the latter night; but some commence their feasts earlier. Respecting marriage-feasts, the Prophet said, "The first day's feast is an incumbent duty; and the second day's, a sunneh ordinance; and the third day's, for ostentation and notoriety:" and he forbade eating at the feast of the ostentatious. It is a positive duty to accept an invitation to a marriage-feast or other lawful entertainment; but the guest is not obliged to eat. The persons invited, and all intimate friends, generally send presents of provisions of some kind a day or two before. The Prophet taught that marriage-feasts should be frugal: the best that *he* gave was with one goat. He approved of demonstrations of joy at the celebration of a marriage with songs, and, according to one tradition, by the beating of deffs (or tambourines); but in another tradition the latter practice is

condemned. The preferable mode of entertaining the guests is by the performance of a zikr.

The bride is conducted to the bridegroom's house in the afternoon immediately preceding the night of consummation. On the day next preceding that on which she is conducted thither, she goes to the public bath, accompanied by a number of her female relations and friends. The procession generally pursues a circuitous route, for the sake of greater display; and on leaving the house, turns to the right. In Cairo, the bride walks under a canopy of silk borne by four men, with one of her near female relations on each side of her. Young unmarried girls walk before her; these are preceded by the married ladies; and the procession is headed and closed by a few musicians with drums and hautboys. The bride wears a kind of pasteboard crown, or cap; and is completely veiled from the view of spectators by a Kashmeer shawl placed over her crown and whole person; but some handsome ornaments of the head are attached externally. The other women are dressed in the best of their walking-attire. In the case, however, of a bride of high rank, or of wealth, and often in the case of one belonging to a family of the middle class, the ladies ride upon high-saddled asses, without music or canopy; and the bride is only distinguished by a Kashmeer shawl instead of the usual black silk covering; one or more eunuchs sometimes riding at the head. In the bath, after the ordinary operations of washing, &c., a feast is made, and the party are often entertained by female singers. Having returned in the same manner to her home, the bride's friends there partake of a similar entertainment with her. Her hands and feet are then stained with hennà, and her eyes ornamented with koh̄l; and her friends give her small presents of money, and take their leave. "It is a sunneh ordinance that the bride wash her feet in a clean vessel, and sprinkle the water in the corners of the chamber, that a blessing may result from this. She should also brighten her face, and put on the best of her apparel, and adorn her eyes with koh̄l, and stain [her hands and feet] with hennà [as above mentioned]; and she should abstain, during the first week, from eating anything that contains mustard, and from vinegar, and sour apples."

The bride is conducted to the house of the bridegroom (on the following day) in the same manner as to the bath, or with more pomp. In Cairo, the bridal processions of persons of very high rank are conducted with singular display. The train is usually headed by buffoons and musicians, and a water-carrier loaded with a goat's-skin filled with sand and water, of very great weight,

which is often borne for many hours before, as well as during, the procession, merely to amuse the spectators by this feat of strength. Then follow (interrupted by groups of male or female dancers, jugglers, &c.) numerous decorated open waggons, or cars, each of which contains several members of some particular trade or art engaged in their ordinary occupations, or one such person with attendants: in one, for instance, a *kaḥwejee* (or *kaḥvejee*), with his assistants and pots and cups and fire, making coffee for the spectators: in a second, makers of sweetmeats: in a third, makers of pancakes (*fateerehs*): in a fourth, silk-lace manufacturers: in a fifth, a silk-weaver, with his loom: in a sixth, tanners of copper vessels, at their work: in a seventh, white-washers, whitening over and over again a wall: in short, almost every manufacture, &c., has its representatives in a different waggon. El-Jabartee describes a procession of this kind in which there were upwards of seventy parties of different trades and arts, each party in a separate waggon, besides buffoons, wrestlers, dancers, and others; followed by various officers, the eunuchs of the bride's family, ladies of the *ḥareem* with their attendants, then the bride, in a European carriage, a troop of memlooks clad in armour, and a Turkish band of music. It was a procession of which the like had not before been seen.

The bride and her party, having arrived at the house, sit down to a repast. The bridegroom does not yet see her. He has already been to the bath, and at nightfall he goes in procession with a number of his friends to a mosque, to perform the night-prayers; he is accompanied by musicians and singers, or by chanters of lyric odes in praise of the Prophet; and by men bearing cressets (poles with cylindrical frames of iron at the top filled with flaming wood); and on his return, most of his other attendants bear lighted wax candles, and bunches of flowers.

Returned to his house, he leaves his friends in a lower apartment, and goes up to the bride, whom he finds seated, with a shawl thrown over her head, so as to conceal her face completely, and attended by one or two females. The latter he induces to retire, by means of a small present. He then gives a present of money to the bride, as "the price of uncovering the face," and having removed the covering (saying, as he does so, "In the name of God, the Compassionate, the Merciful"), he beholds her, generally, for the first time. On the occasion of this first visit, which is called the "*dukhoor*," or "*dukhleh*," he is recommended "to perfume himself, and to sprinkle some sugar and almonds on the head of the bride and on that of each woman with

her; this practice being established by existing usage and by traditions: also, when he approaches her, he should perform the prayers of two rek'ahs; and she should do the same if able: then he should take hold of the hair over her forehead, and say, 'O God, bless me in my wife, and bless my wife in me! O God, bestow upon me [offspring] by her, and bestow upon her [offspring] by me! O God, unite us, as Thou hast united, happily; and separate us, when Thou separatest, happily!'" -

NOTE 40. The *ṭarboosh* is a woollen skull-cap, of a deep blood-red colour, having a tassel of dark blue silk attached to the crown. It is now worn by most Arabs of the higher and middle classes, and by many others, except in Arabia, where it is not so common. Round it is wound the muslin or shawl which forms the turban. Within it is worn a cotton cap. The Turks call it "fes," and "fés."

NOTE 41. The *farajeeyeh* is a loose robe or coat, now generally made of cloth, with full and long sleeves extending a little beyond the extremities of the fingers and without any slit. It is worn chiefly by persons of the learned professions.

NOTE 42. This is the usual mode in which money is collected for the singing-women in the present day.

NOTE 43. "*Ḥooreeyeh*" is the appellation commonly given by the Arabs to a virgin of Paradise, by French and English writers, termed "Houris;" which term, in Arabic, converts a female into a male, but is agreeable with the Persian equivalent of the Arabic "*Ḥooreeyeh*."

NOTE 44.—*On the Evil Eye*. Some remarks on the "evil eye" have been made in a former note (No. 24 in the present series), with respect to children, and the means of counteracting its supposed influence; but I mention this subject again partly with the view of suggesting to the reader the necessity of bearing it in mind, as it explains many usages described, or alluded to, in this work, which would otherwise appear unaccountable. He may remember a well-known line of Virgil—

"Nescio quis teneros oculus mihi fascinat agnos,"

which, like many other allusions in works of ancient authors, shews how long and how extensively this superstition has been entertained. How deeply it is rooted in the minds of Arabs, even the most religious and learned, may be

inferred from this saying of their Prophet: "The eye has a complete influence; because verily, if there were a thing to overcome fate, it most certainly would be a malignant eye." Hence he permitted charms (which he disallowed in almost every other case) to be employed for the purpose of counteracting its influence. The following observation, selected from several of a similar nature in my work on the Modern Egyptians, aptly illustrates the passage to which this note immediately refers. "It is a custom among the higher and middle classes in Cairo, on the occasion of a marriage, to hang chandeliers in the street before the bridegroom's house; and it often happens that a crowd is collected to see a very large and handsome chandelier suspended: in this case, it is a common practice to divert the attention of the spectators by throwing down and breaking a large jar, or by some other artifice, lest an envious eye should cause the chandelier to fall."

NOTE 45. The closet here alluded to, being one in which ablution is performed, always contains a small trough of water, or a ewer.

NOTE 46. This epithet, "unlucky," is often applied to an 'Efreet. I have frequently heard it thus used by Arabs.

NOTE 47. "Aboo-Shiháb" (literally, Father of a Shooting Star) is a nickname often given to a devil, and is so employed because devils, or evil jinnees, are sometimes destroyed by shooting stars hurled at them by angels; an instance of which occurs in the tale under consideration.

NOTE 48. "Sitt-el-Hosn" signifies "the Lady of Beauty."

NOTE 49. "Ḥasheesh" is the intoxicating hemp, which has been mentioned in former notes.

NOTE 50. Thus in the Breslau edition, and in the Calcutta edition of the first two hundred nights; but in the edition of Cairo, the cook is merely termed a prodigal.

NOTE 51.—*On Adoption.* The Mohammadan law allows the adoption of sons, provided that the person to be adopted consents to the act, if of age to judge for himself; also, that he has been deprived of his parents by death or other means; and that there be such a difference of age between the two parties as might subsist between a natural father and his son. The adopted son enjoys the same right of inheritance as the natural son; but the adoptive father is not prevented by this act from marrying any relation of his adopted son.

NOTE 52. In the houses of Arabs of the more wealthy classes, there is usually a chair upon which the turban is placed at night. It is of a large size, but slight make; the bottom and back being generally of cane-work; and sometimes it has a kind of canopy constructed over it. The turban, when placed upon it, is covered with a kerchief of thick silk stuff, often embroidered or interwoven with gold thread.

NOTE 53. "Móşilee" may be understood as meaning either "of the fashion of El-Móşil," or "of muslin:" but the former, according to my sheykh, is the signification here intended. I think there is nothing peculiar in the common modern turban of El-Móşil.

NOTE 54. This is done under the idea that it strengthens the infant's eyes.

NOTE 55. "'Ajeeb" signifies "Wonderful."

NOTE 56. The meaning of this is, that he grew in a day as other children in a month; and in a month, as others in a year.

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NOTE 57. The death of the cook is mentioned in the edition of Breslau; but not in that of Cairo.

NOTE 58. This ejaculation is generally uttered at the mention of a deceased Muslim.

NOTE 59. "Şáheb" is a title given to Wezeers, as mentioned in Note 8 to the Introduction.

NOTE 60. In the original, fifteen. The age of 'Ajeeb has been shewn to have been little more than eleven at this period; therefore I have substituted twelve for fifteen. In page 243 I have made a similar correction, substituting fifteen for eighteen.

NOTE 61. This alludes to a custom common in the East,—that of giving a present of a dress, or some article of clothing, to a person who has brought good news.

NOTE 62. The term "boy" is not used here to imply that the eunuch was a youth; but in the sense in which it is often employed by us; as synonymous with "servant."

NOTE 63. "Er-Reydáneeyeh" is the name of a tract on the north of Cairo, where travellers arriving from Syria generally halted. In the original, by errors in the diacritical points, this name is converted into "Ez-Zebedáneeyeh."

NOTE 64. The word which I translate "a cross," literally signifies "an effigy;" but I suppose this term to be employed merely because a cross bears a rude resemblance to a man with extended arms.

NOTE 65. "The name of Allah encompass thee!" (or, literally, "—be around thee!") is an ejaculation often used, especially by women, agreeing exactly with the expression in the first verse of the twentieth Psalm,— "The name of the God of Jacob defend thee!"—the "name" of God here signifying his power. "The name of the Lord is a strong tower: the righteous runneth into it, and is safe." (Proverbs xviii. 10.)

NOTE 66. Here, for a reason given above, I have substituted "twelve" for "ten."

NOTE 67. In the original, the last of these verses is here omitted, but my sheykh has supplied it in the margin of my copy, and it occurs afterwards, in the 75th night, in which the preceding verses, with some slight variations, are repeated.

NOTE 68.—*On the Expiation of Oaths.* The law clearly allows expiation for an inconsiderate oath, and, according to vulgar opinion, for the violation of a deliberate oath. The expiation consists in once feeding or clothing ten poor men, liberating a Muslim slave or captive, or fasting three days. An unintentional oath requires no expiation; but the swearing to a falsehood can only be expiated by deep repentance.

NOTE 69. Hole observes (page 222), that "the discovery of Bedreddin in the Arabian Nights by the tarts he had made, bears internal evidence of having been copied from Nella Raja's detection by the same means:" and he refers to Kindersley's "Specimens of Indian Literature."



[276](#) Mir-át ez-Zemán, events of the year 289.

[277](#) Sale's Preliminary Discourse, sect. iv.

[278](#) The call to prayer, which is chanted from the mád'nehs (or menarets) of the mosques. It is as follows:—"God is most great!" (four times). "I testify that there is no deity but God!" (twice). "I testify that Moḥammad is God's Apostle!" (twice). "Come to prayer!" (twice). "Come to security!" (twice). "God is most great!" (twice). "There is no deity but God!"

[279](#) Nuzhet el-Mutaämmil wa-Murshid el-Mutaähhil, sect. 9.

[280](#) Nuzhet el-Mutaämmil wa-Murshid el-Mutaäh-hil, sect. 9.

[281](#) Compare Exodus xiii. 13; and xii. 46.

[282](#) Nuzhet el-Mutaämmil, &c., sect. 9; and Mishkát el-Masábeeh, vol. ii. pp. 315, 316.

[283](#) Nuzhet el-Mutaämmil, &c., *loco laudato*.

[284](#) Nuzhet el-Mutaämmil, &c., sect. 9.

[285](#) Ibid.

[286](#) Nuzhet el-Mutaämmil, &c., sect. 2.

[287](#) Idem, sect. 7.

[288](#) Kur-án, ch. xxiii. v. 117.

- [289](#)"God! there is no deity but He," &c., to the words, "He is the High, the Great."—Idem, ch. ii. v. 256.
- [290](#)Nuzhet el-Mutaämmil, &c., sect. 9.
- [291](#)Nuzhet el-Mutaämmil, &c., sect. 9.
- [292](#)A similar custom is mentioned in a note appended to the account of circumcision in vol. i. ch. ii. of my work on the Modern Egyptians.
- [293](#)Mir-át ez-Zemán, events of the year 302.
- [294](#)Nuzhet el-Mutaämmil, &c., sect. 9; and Mishkát el-Maşábeeh, vol. ii. p. 86.
- [295](#)Mishkát el-Maşábeeh, ibid.
- [296](#)Nuzhet el-Mutaämmil, &c., sect. 6.
- [297](#)See my work on the Modern Egyptians, vol. ii. ch. v.
- [298](#)Mishkát el-Maşábeeh, vol. ii. p. 79.
- [299](#)Nuzhet el-Mutaämmil, &c., sect. 1.
- [300](#)Ibid.
- [301](#)Nuzhet el-Mutaämmil, &c., sect. 1.
- [302](#)Mir-át ez-Zemán, events of the year above mentioned.
- [303](#)Idem, Proverbs of the Arabs: and Kámoos, *voce* "kharaja."
- [304](#)Ch. iv. vv. 26, 27.
- [305](#)Nuzhet el-Mutaämmil, &c., sect. 4.
- [306](#)Idem, sect. 6.
- [307](#)Mishkát el-Maşábeeh, vol. i. p. 229.
- [308](#)Idem, vol. i. p. 223.
- [309](#)Idem, vol. ii. p. 78.
- [310](#)Idem, vol. ii. p. 79.
- [311](#)Nuzhet El-Mutaämmil, &c., sect. 4.
- [312](#)Idem, sect. 8.
- [313](#)Nuzhet el-Mutaämmil, &c., sect. 8.
- [314](#)Ibid.; and Mishkát el-Maşábeeh, vol. ii. p. 105.

[315](#)Mishkát el-Maşábeeḥ vol. ii. p. 104.

[316](#)Nuzhet el-Mutaämmil, &c., *loco laudato*; and Mishkát el-Maşábeeḥ, vol. ii. p. 89.

[317](#)Nuzhet el-Mutaämmil, &c., *loco laudato*.

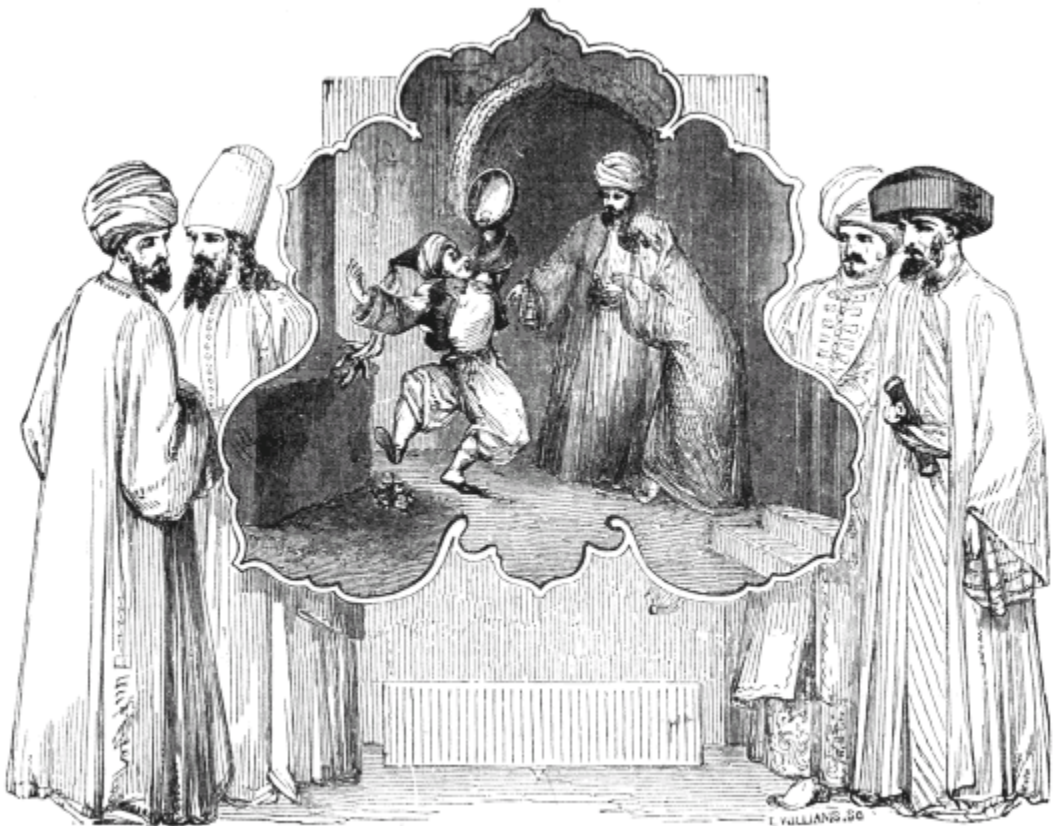
[318](#)Account of the Emeer Moḥammad Ágha El-Bároodee, obituary, year 1205.

[319](#)Nuzhet el-Mutaämmil, &c., sect. 8.

[320](#)Mishkát el-Maşábeeḥ, vol. ii. p. 377.

[321](#)Ibid.

[322](#)Ḳur-án, ch. v. v. 9.



CHAPTER V.

COMMENCING WITH PART OF THE TWENTY-FOURTH NIGHT, AND ENDING WITH PART OF THE THIRTY-SECOND.

THE STORY OF THE HUMPBACK.

There was, in ancient times, in the city of El-Başrah, a tailor who enjoyed an ample income, and was fond of sport and merriment. He was in the habit of going out occasionally with his wife, that they might amuse themselves with strange and diverting scenes; and one day they went forth in the afternoon, and, returning home in the evening, met a humpbacked man, whose aspect was such as to excite laughter in the angry, and to dispel anxiety and grief: so they approached him to enjoy the pleasure of gazing at him, and invited him to return with them to their house, and to join with them in a carousal that night.

He assented to their proposal; and after he had gone with them²⁹² to the house, the tailor went out to the market; night having then approached. He bought some dried fish, and bread and limes and sweetmeat, and, returning with them, placed the fish before the humpback and they sat down to eat; and the tailor's wife took a large piece of fish, and crammed the humpback with it, and, closing his mouth with her hand, said, By Allah, thou shalt not swallow it but by gulping it at once, and I will not give thee time to chew it. He therefore swallowed it; but it contained a large and sharp bone, which stuck across in his throat, his destiny having so determined, and he expired. The tailor exclaimed, There is no strength nor power but in God the High, the Great! Alas, that this poor creature should not have died but in this manner by our hands!—Wherefore this idling? exclaimed the woman.—And what can I do? asked her husband.—Arise she answered, and take him in thy bosom, and cover him with a silk napkin: I will go out first and do thou follow me, this very night and say, This is my son, and this is his mother; and we are going to convey him to the physician, that he may give him some medicine.

No sooner had the tailor heard these words than he arose, and took the humpback in his bosom. His wife, accompanying him, exclaimed, O my child! may Allah preserve thee! Where is the part in which thou feelest pain; and where hath this small-pox attacked thee?—So every one who saw them said, They are conveying a child smitten with the small-pox. Thus they proceeded, inquiring as they went, for the abode of the physician; and the

people directed them to the house of a physician who was a Jew; and they knocked at the door, and there came down to them a black slave-girl, who opened the door, and beheld a man carrying (as she imagined) a child, and attended by its mother; and she said, What is your business?—We have a child here answered the tailor's wife, and we want the physician to see him: take, then, this quarter of a piece of gold, and give it to thy master, and let him come down and see my son; for he is ill. The girl, therefore, went up, and the tailor's wife, entering the vestibule, said to her husband, Leave the humpback here, and let us take ourselves away. And the tailor, accordingly, set him up against the wall, and went out with his wife.

The slave-girl, meanwhile, went in to the Jew, and said to him, Below, in the house, is a sick person, with a woman and a man: and they have given me a quarter of a piece of gold for thee, that thou mayest prescribe for them what may suit his case. And when the²⁹³ Jew saw the quarter of a piece of gold, he rejoiced, and, rising in haste, went down in the dark; and in doing so, his foot struck against the lifeless humpback. O Ezra! he exclaimed—O Heavens and the Ten Commandments! O Aaron, and Joshua son of Nun! It seemeth that I have stumbled against this sick person, and he hath fallen down the stairs and died! And how shall I go forth with one killed from my house? O Ezra's ass!—He then raised him, and took him up from the court of the house to his wife, and acquainted her with the accident.—And why sittest thou here idle? said she; for if thou remain thus until daybreak our lives will be lost: let me and thee, then, take him up to the terrace, and throw him into the house of our neighbour the Muslim; for he is the steward of the Sulṭán's kitchen, and often do the cats come to his house, and eat of the food which they find there; as do the mice too: and if he remain there for a night, the dogs will come down to him from the terraces and eat him up entirely. So the Jew and his wife went up, carrying the humpback, and let him down by his hands and feet to the pavement; placing him against the wall; which having done, they descended.

Not long had the humpback been thus deposited when the steward returned to his house, and opened the door, and, going up with a lighted candle in his hand, found a son of Adam standing in the corner next the kitchen; upon which he exclaimed, What is this? By Allah, the thief that hath stolen our goods is none other than a son of Adam, who taketh what he findeth of flesh or grease, even though I keep it concealed from the cats and the dogs; and if I killed all the cats and dogs of the quarter it would be of no use; for he cometh down from the terraces!—And so saying, he took up a great mallet, and

struck him with it, and then, drawing close to him, gave him a second blow with it upon the chest, when the humpback fell down, and he found that he was dead; whereupon he grieved, and said, There is no strength nor power but in God! And he feared for himself, and exclaimed, Curse upon the grease and the flesh, and upon this night, in which the destiny of this man hath been accomplished by my hand! Then, looking upon him, and perceiving that he was a humpback, he said, Is it not enough that thou art humpbacked, but must thou also be a robber, and steal the flesh and the grease? O Protector, cover me with thy gracious shelter!—And he lifted him upon his shoulders, and descended, and went forth from his house, towards the close of the night, and stopped not until he had conveyed him to the commencement of the market-street, where he placed him²⁹⁴ upon his feet by the side of a shop at the entrance of a lane, and there left him and retired.

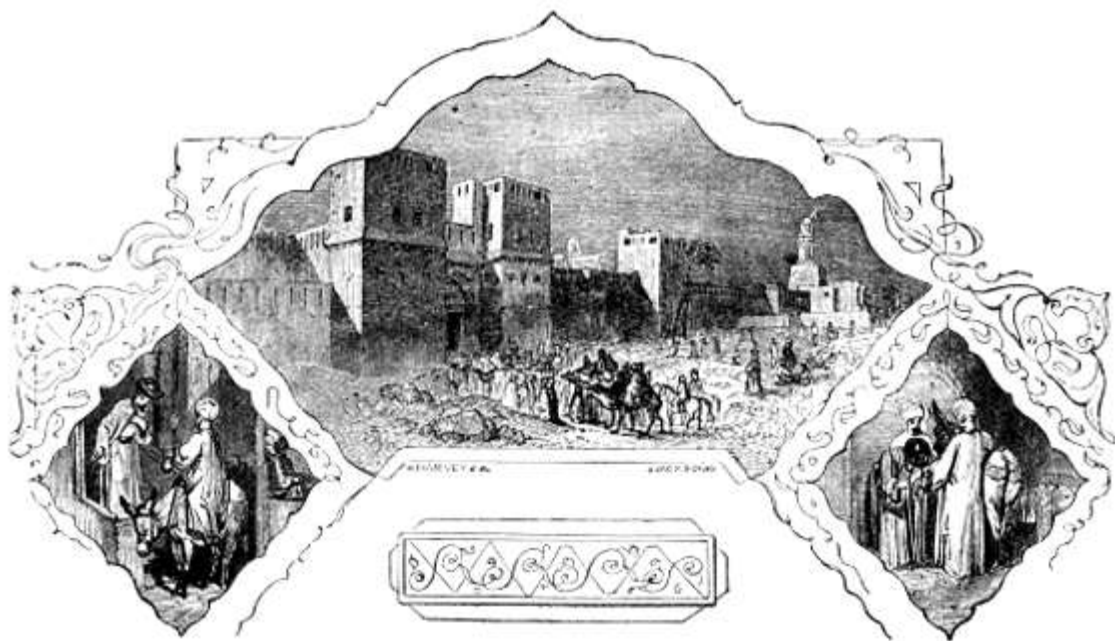
Soon after, there came a Christian, the Sultán's broker, who, in a state of intoxication, had come forth to visit the bath; and he advanced, staggering, until he drew near to the humpback, when he turned his eyes, and beheld one standing by him. Now some persons had snatched off his turban early in the night, and when he saw the humpback standing there, he concluded that he intended to do the same; so he clenched his fist, and struck him on the neck. Down fell the humpback upon the ground, and the Christian called out to the watchman of the market, while, still in the excess of his intoxication, he continued beating the humpback, and attempting to throttle him. As he was thus employed, the watchman came, and, finding the Christian kneeling upon the Muslim and beating him, said, Arise, and quit him! He arose, therefore, and the watchman, approaching the humpback, saw that he was dead, and exclaimed, How is it that the Christian dareth to kill the Muslim? Then seizing the Christian, he bound his hands behind him, and took him to the house of the Wálee; the Christian saying within himself, O Heavens! O Virgin! how have I killed this man? and how quickly did he die from a blow of the hand!—Intoxication had departed, and reflection had come.

The humpback and the Christian passed the remainder of the night in the house of the Wálee, and the Wálee ordered the executioner to proclaim the Christian's crime, and he set up a gallows, and stationed him beneath it. The executioner then came, and threw the rope round his neck, and was about to hang him, when the Sultán's steward pushed through the crowd, seeing the Christian standing beneath the gallows, and the people made way for him, and he said to the executioner, Do it not; for it was I who killed him.—

Wherefore didst thou kill him? said the Wálee. He answered, I went into my house last night, and saw that he had descended from the terrace and stolen my goods; so I struck him with a mallet upon his chest, and he died, and I carried him out, and conveyed him to the market-street, where I set him up in such a place, at the entrance of such a lane. Is it not enough for me to have killed a Muslim, that a Christian should be killed on my account? Hang, then, none but me.—The Wálee, therefore, when he heard these words, liberated the Christian broker, and said to the executioner, Hang this man, on the ground of his confession. And he took off the rope from the neck of the Christian, and²⁹⁵ put it round the neck of the steward, and, having stationed him beneath the gallows, was about to hang him, when the Jewish physician pushed through the crowd, and called out to the executioner, saying to him, Do it not; for none killed him but I; and the case was this: he came to my house to be cured of a disease, and as I descended to him I struck against him with my foot, and he died: kill not the steward, therefore; but kill me. So the Wálee gave orders to hang the Jewish physician; and the executioner took off the rope from the steward's neck, and put it round the neck of the Jew. But, lo, the tailor came, and, forcing his way among the people, said to the executioner, Do it not; for none killed him but I; and it happened thus: I was out amusing myself during the day, and as I was returning at the commencement of the night, I met this humpback in a state of intoxication, with a tambourine, and singing merrily; and I stopped to divert myself by looking at him, and took him to my house. I then bought some fish, and we sat down to eat, and my wife took a piece of fish and a morsel of bread, and crammed them into his mouth, and he was choked, and instantly died. Then I and my wife took him to the house of the Jew, and the girl came down and opened the door, and while she went up to her master, I set up the humpback by the stairs, and went away with my wife: so, when the Jew came down and stumbled against him, he thought that he had killed him.—And he said to the Jew, Is this true? He answered, Yes. The tailor, then, looking towards the Wálee, said to him, Liberate the Jew, and hang me. And when the Wálee heard this he was astonished at the case of the humpback, and said, Verily this is an event that should be recorded in books! And he said to the executioner, Liberate the Jew, and hang the tailor on account of his own confession. So the executioner led him forward, saying, Dost thou put forward this and take back that; and shall we not hang one? And he put the rope round the neck of the tailor.

Now the humpback was the Sultán's buffoon, and the Sultán could not bear him to be out of his sight; and when the humpback had got drunk, and been absent that night and the next day until noon, the King inquired respecting him of some of his attendants, and they answered him, O our lord, the Wálee hath taken him forth dead, and gave orders to hang the person who killed him, and there came a second and a third person, each saying, None killed him but I:—and describing to the Wálee the cause of his killing him. When the King, therefore, heard this, he called out to the Chamberlain, and said to him,²⁹⁶ Go down to the Wálee, and bring them all hither before me. So the Chamberlain went down, and found that the executioner had almost put to death the tailor, and he called out to him, saying, Do it not:—and informed the Wálee that the case had been reported to the King. And he took him, and the humpback borne with him, and the tailor and the Jew and the Christian and the steward, and went up with them all to the King; and when the Wálee came into the presence of the King, he kissed the ground, and related to him all that had happened. And the King was astonished, and was moved with merriment, at hearing this tale; and he commanded that it should be written in letters of gold. He then said to those who were present, Have ye ever heard anything like the story of this humpback? And upon this the Christian advanced, and said, O King of the age, if thou permit me I will relate to thee an event that hath occurred to me more wonderful and strange and exciting than the story of the humpback.—Tell us then thy story, said the King. And the Christian related as follows:—





THE STORY TOLD BY THE CHRISTIAN BROKER.

Know, O King of the age, that I came to this country with merchandise, and destiny stayed me among your people. I was born in Cairo, and am one of its Copts, and there I was brought up. My father was a broker; and when I had attained to manhood, he died, and I succeeded to his business; and as I was sitting one day, lo, a young man of most handsome aspect, and clad in a dress of the richest description, came to me, riding upon an ass, and, when he saw me, saluted me; whereupon I rose to him, to pay him honour, and he produced a handkerchief containing some sesame, and said, What is the value of an ardebb of this? I answered him, A hundred pieces of silver. And he said to me, Take the carriers and the measurers, and repair to the Khán of El-Jáwalee in the district of Báb en-Naṣr: there wilt thou find me. And he left me and went his way, after having given me the handkerchief with the sample of the sesame. So I went about to the purchasers; and the price of each ardebb amounted to a hundred and twenty pieces of silver; and I took with me four carriers, and went to him. I found him waiting my arrival; and when he saw me he rose and opened a magazine, and we measured its contents, and the whole amounted to fifty ardebbs. The young man then said, Thou shalt have, for every ardebb, ten pieces of silver as brokerage; and do thou receive the

price and keep it in thy care: the whole sum will be five thousand; and thy share of it, five hundred: so there will remain for me four thousand and five hundred; and when I shall have finished the sale of the goods contained in my store-rooms, I will²⁹⁸ come to thee and receive it. I replied, It shall be as thou desirest. And I kissed his hand, and left him. Thus there accrued to me, on that day, a thousand pieces of silver, besides my brokerage.

He was absent from me a month, at the expiration of which he came and said to me, Where is the money? I answered, Here it is, ready. And he said, Keep it until I come to thee to receive it. And I remained expecting him; but he was absent from me another month; after which he came again, and said, Where is the money? Whereupon I arose and saluted him, and said to him, Wilt thou eat something with us? He, however, declined, and said, Keep the money until I shall have gone and returned to receive it from thee. He then departed; and I arose, and prepared for him the money, and sat expecting him; but again he absented himself from me for a month, and then came and said, After this day I will receive it from thee. And he departed, and I made ready the money for him as before, and sat waiting his return. Again, however, he remained a month absent from me, and I said within myself, Verily this young man is endowed with consummate liberality! After the month he came, attired in rich clothing, and resembling the full moon, appearing as if he had just come out of the bath, with red cheek and fair forehead, and a mole like a globule of ambergris. When I beheld him I kissed his hand, and invoked a blessing upon him, and said to him, O my master, wilt thou not take thy money?—Have patience with me, he answered, until I shall have transacted all my affairs, after which I will receive it from thee. And so saying, he departed; and I said within myself, By Allah, when he cometh I will entertain him as a guest, on account of the profit which I have derived from his money; for great wealth hath accrued to me from it.

At the close of the year he returned, clad in a dress richer than the former; and I swore to him that he should alight to be my guest.—On the condition, he replied, that thou expend nothing of my money that is in thy possession. I said, Well:—and, having seated him, prepared what was requisite of meats and drinks and other provisions, and placed them before him, saying, In the name of Allah! And he drew near to the table, and put forth his left hand, and thus ate with me: so I was surprised at him; and when we had finished he washed his hand, and I gave him a napkin with which to wipe it. We then sat down to converse, and I said, O my master dispel a trouble from my mind.

Wherefore didst thou eat with thy left hand? Probably something paineth thee in thy right hand?—On hearing²⁹⁹ these words, he stretched forth his arm from his sleeve, and behold, it was maimed—an arm without a hand! And I wondered at this; but he said to me, Wonder not; nor say in thy heart that I ate with thee with my left hand from a motive of self-conceit; for rather to be wondered at is the cause of the cutting off of my right hand. And what, said I, was the cause of it? He answered, thus:—

Know that I am from Baghdád: my father was one of the chief people of that city; and when I had attained the age of manhood, I heard the wanderers and travellers and merchants conversing respecting the land of Egypt, and their words remained in my heart until my father died, when I took large sums of money, and prepared merchandise consisting of the stuffs of Baghdád and of El-Móşil, and similar precious goods, and, having packed them up, journeyed from Baghdád; and God decreed me safety until I entered this your city. And so saying, he wept, and repeated these verses:—

The blear-eyed escapeth a pit into which the clear-sighted falleth; And the ignorant, an expression by which the shrewd sage is ruined. The believer can scarce earn his food, while the impious infidel is favoured. What art or act can a man devise? It is what the Almighty appointeth!

I entered Cairo, continued the young man, and deposited the stuffs in the Khán of Mesroor, and, having unbound my packages and put them in the magazines, gave to the servant some money to buy for us something to eat, after which I slept a little; and when I arose, I went to Beyn el-Ḳaşreyn. I then returned, and passed the night; and in the morning following, I opened a bale of stuff, and said within myself, I will arise and go through some of the market-streets, and see the state of the mart. So I took some stuff, and made some of my servants carry it, and proceeded until I arrived at the Ḳeysáreeyeh of Jahárkas, where the brokers came to me, having heard of my arrival, and took from me the stuff, and cried it about for sale; but the price bidden amounted not to the prime cost. And upon this the Sheykh of the brokers said to me, O my master, I know a plan by which thou mayest profit; and it is this: that thou do as other merchants, and sell thy merchandise upon credit for a certain period, employing a scrivener and a witness and a money-changer, and receive a portion of the profits every Thursday and Monday; so shalt thou make of every piece of silver two; and besides that, thou wilt be able to enjoy the amusements afforded by Egypt and its Nile.—The advice is judicious, I replied: and accordingly I took the brokers with me to the Khán,

and they conveyed the stuffs to the *Ḳeysáreeyeh*, where I sold it to the merchants, writing a bond in their names, which I committed to³⁰⁰ the money-changer, and taking from him a corresponding bond. I then returned to the *Khán*, and remained there some days; and every day I took for my breakfast a cup of wine, and had mutton and sweetmeats prepared for me, until the month in which I became entitled to the receipt of the profits, when I seated myself every Thursday and Monday at the shops of the merchants, and the money-changer went with the scrivener and brought me the money.



Thus did I until one day I went to the bath and returned to the *Khán*, and, entering my lodging, took for my breakfast a cup of wine, and then slept; and when I awoke I ate a fowl, and perfumed myself with essence, and repaired to the shop of a merchant named *Bedr-ed-Deen the Gardener*, who, when he saw me, welcomed me, and conversed with me a while in his shop; and as we were thus engaged, lo, a female came and seated herself by my side. She wore a headkerchief inclined on one side, and the odours of sweet perfumes were diffused from her, and she captivated my reason by her beauty and loveliness as she raised her *izár* and I beheld her black eyes. She saluted *Bedr-ed-Deen*, and he returned her salutation, and stood conversing with her; and when I heard her speech, love for her took entire possession of my heart. She then said to *Bedr-ed-Deen*, Hast thou a piece of stuff woven with pure gold thread? And he produced to her a piece; and she said, May I take it and

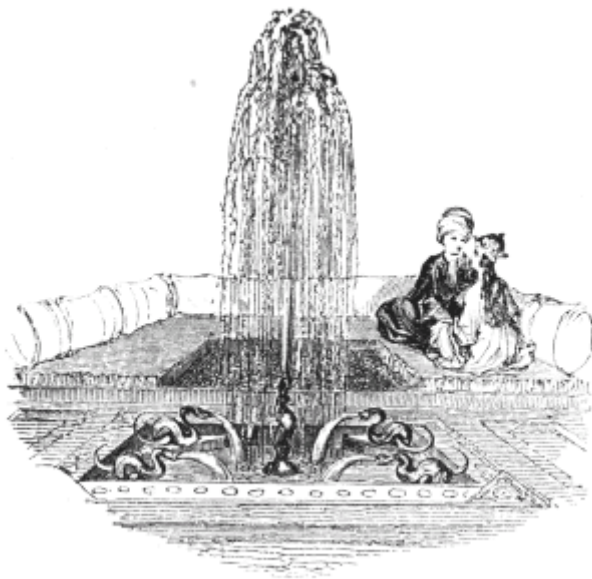
go, and then send thee the price? But he answered, It is impossible, O my mistress; for this is the owner of the stuff, and I owe him a portion of the profit.—Wo to thee! said she: it is my custom to take of thee each piece of stuff for a considerable sum of money, giving thee a gain beyond thy wish, and then to send thee the price.—Yes, he rejoined; but I am in absolute³⁰¹ want of the price this day. And upon this she took the piece and threw it back to him upon his breast, saying, Verily your class knows not how to respect any person's rank! And she arose, and turned away. I felt then as if my soul went with her, and, rising upon my feet, I said to her, O my mistress, kindly bestow a look upon me, and retrace thine honoured steps. And she returned, and smiled and said, For thy sake I return. And she sat opposite me upon the seat of the shop; and I said to Bedr-ed-Deen, What is the price that thou hast agreed to give for this piece. He answered, Eleven hundred pieces of silver. And I said to him, Thy profit shall be a hundred pieces of silver: give me then a paper, and I will write for thee the price upon it. I then took the piece of stuff from him, and wrote him the paper with my own hand, and gave the piece of stuff to the lady, saying to her, Take it and go; and if thou wilt, bring the price to me in the market; or, if thou wilt, it shall be my present to thee. She replied, God recompense thee, and bless thee with my property, and make thee my husband; and may God accept this prayer!—O my mistress, said I, let this piece of stuff be thine, and another like it, and permit me to see thy face. And upon this she raised her veil; and when I beheld her face, the sight drew from me a thousand sighs, and my heart was entangled by her love, so that I no longer remained master of my reason. She then lowered the veil again, and took the piece of stuff, saying, O my master, leave me not desolate. So she departed, while I continued sitting in the market-street until past the hour of afternoon-prayer, with wandering mind, overpowered by love. In the excess of my passion, before I rose I asked the merchant respecting her; and he answered me, She is a rich lady, the daughter of a deceased Emeer, who left her great property.

I then took leave of him, and returned to the Khán, and the supper was placed before me; but, reflecting upon her, I could eat nothing. I laid myself down to rest; but sleep came not to me, and I remained awake until the morning, when I arose and put on a suit of clothing different from that which I had worn the day before; and, having drunk a cup of wine, and eaten a few morsels as my breakfast, repaired again to the shop of the merchant, and saluted him, and sat down with him. The lady soon came, wearing a dress more rich than the

former, and attended by a slave-girl; and she seated herself, and saluted me instead of Bedr-ed-Deen, and said, with an eloquent tongue which I had never heard surpassed in softness or sweetness, Send with me some one to receive the twelve hundred pieces of silver, the price³⁰² of the piece of stuff.—Wherefore, said I, this haste? She replied, May we never lose thee! And she handed to me the price; and I sat conversing with her, and made a sign to her, which she understood, intimating my wish to visit her: whereupon she rose in haste, expressing displeasure at my hint. My heart clung to her, and I followed in the direction of her steps through the market-street; and lo, a slave-girl came to me, and said, O my master, answer the summons of my mistress. Wondering at this, I said, No one here knoweth me.—How soon, she rejoined, hast thou forgotten her! My mistress is she who was to-day at the shop of the merchant Bedr-ed-Deen.—So I went with her until we arrived at the money-changer's; and when her mistress, who was there, beheld me, she drew me to her side, and said, O my beloved, thou hast wounded my heart, and love of thee hath taken possession of it; and from the time that I first saw thee, neither sleep nor food nor drink hath been pleasant to me. I replied, And more than that do I feel; and the state in which I am needs no complaint to testify it.—Then shall I visit thee, O my beloved, she asked, or wilt thou come to me? For our marriage must be a secret.—I am a stranger, I answered, and have no place of reception but the Khán; therefore, if thou wilt kindly permit me to go to thine abode the pleasure will be perfect.—Well, she replied; but to-night is the eve of Friday, and let nothing be done till to-morrow, when, after thou hast joined in the prayers, do thou mount thine ass, and inquire for the Habbáneeyeh; and when thou hast arrived there, ask for the house called the Ká'ah of Barakát the Naķeeb, known by the surname of Aboo-Shámeḥ; for there do I reside; and delay not; for I shall be anxiously expecting thee.

On hearing this I rejoiced exceedingly, and we parted; and I returned to the Khán in which I lodged. I passed the whole night sleepless, and was scarcely sure that the daybreak had appeared when I rose and changed my clothes, and, having perfumed myself with essences and sweet scents, took with me fifty pieces of gold in a handkerchief, and walked from the Khán of Mesroor to Báb Zuweyleh, where I mounted an ass, and said to its owner, Go with me to the Habbáneeyeh. And in less than the twinkling of an eye he set off, and soon he stopped at a by-street called Darb El-Munaķkiree, when I said to him, Enter the street, and inquire for the Ká'ah of the Naķeeb. He was absent

but a little while, and, returning, said, Alight.—Walk on before me, said I, to the Ká'ah. And he went on until he had led me to the house; whereupon I said to him, To-morrow³⁰³ come to me hither to convey me back.—In the name of Allah, he replied: and I handed to him a quarter of a piece of gold, and he took it and departed. I then knocked at the door, and there came forth to me two young virgins in whom the forms of womanhood had just developed themselves, resembling two moons, and they said, Enter; for our mistress is expecting thee, and she hath not slept last night from her excessive love for thee. I entered an upper saloon with seven doors: around it were latticed windows looking upon a garden in which were fruits of every kind, and running streams and singing birds: it was plastered with imperial gypsum, in which a man might see his face reflected: its roof was ornamented with gilding, and surrounded by inscriptions in letters of gold upon a ground of ultramarine: it comprised a variety of beauties, and shone in the eyes of beholders: the pavement was of coloured marbles, having in the midst of it a fountain, with four snakes of red gold casting forth water from their mouths like pearls and jewels at the corners of the pool; and it was furnished with carpets of coloured silk, and mattresses.



Having entered, I seated myself; and scarcely had I done so when the lady approached me. She wore a crown set with pearls and jewels; her hands and feet were stained with hennà; and her bosom was ornamented with gold. As

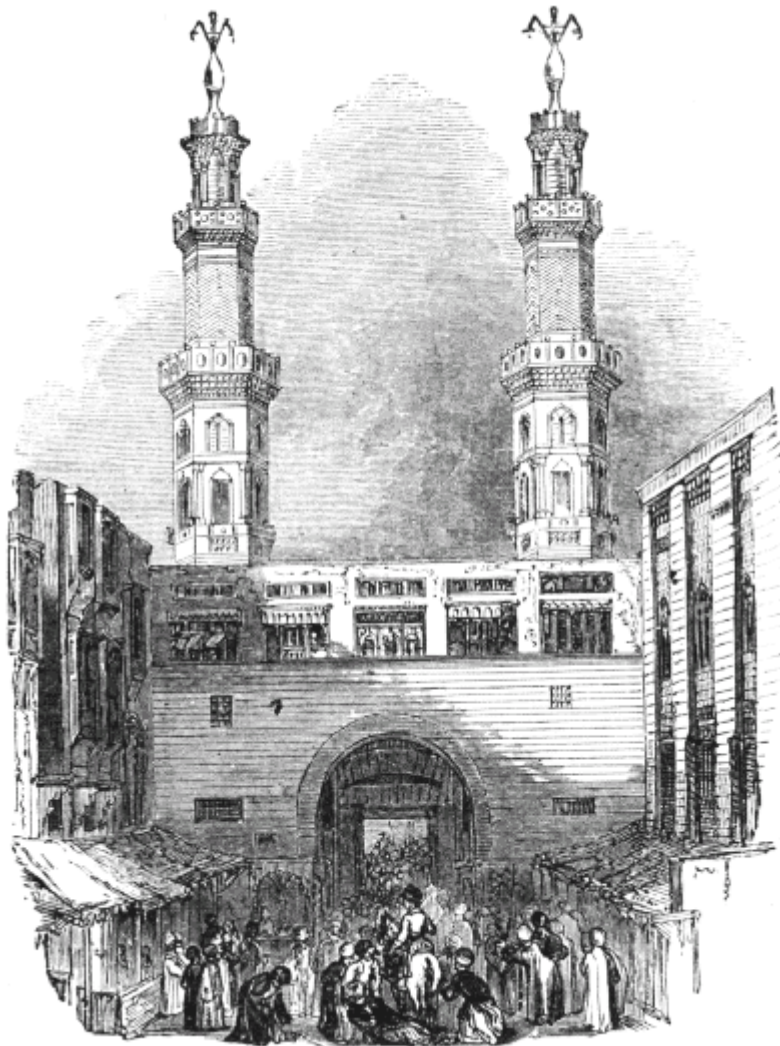
soon as she beheld me she smiled in my face, and embraced me, saying, Is it true that thou hast come to me, or is this a dream?—I am thy slave, I answered; and she said, Thou art welcome. Verily, from the time when I first saw thee, neither sleep hath been sweet to me, nor hath food been pleasant!—In such case have *I* been, I replied;—and we sat down to converse; but I hung down my head towards the ground, in bashfulness; and³⁰⁴ not long had I thus remained when a repast was placed before me, consisting of the most exquisite dishes, as fricandoes and hashes and stuffed fowls. I ate with her until we were satisfied; when they brought the basin and ewer, and I washed my hands; after which we perfumed ourselves with rose-water infused with musk, and sat down again to converse: expressing to each other our mutual passion; and her love took such possession of me that all the wealth I possessed seemed worthless in comparison. In this manner we continued to enjoy ourselves until, night approaching, the female slaves brought supper and wine, a complete service; and we drank until midnight. Never in my life had I passed such a night. And when morning came, I arose, and, having thrown to her the handkerchief containing the pieces of gold, I took leave of her and went out; but as I did so she wept, and said, O my master, when shall I see again this lovely face? I answered her, I will be with thee at the commencement of the night. And when I went forth, I found the owner of the ass, who had brought me the day before, waiting for me at the door; and I mounted, and returned with him to the Khán of Mesroor, where I alighted, and gave to him half a piece of gold, saying to him, Come hither at sunset. He replied, On the head be thy command.

I entered the Khán, and ate my breakfast, and then went forth to collect the price of my stuffs; after which I returned. I had prepared for my wife a roasted lamb, and purchased some sweetmeat and I now called the porter, described to him the house, and gave him his hire. Having done this, I occupied myself again with my business until sunset, when the owner of the ass came, and I took fifty pieces of gold, and put them into a handkerchief. Entering the house, I found that they had wiped the marble and polished the vessels of copper and brass, and filled the lamps and lighted the candles, and dished the supper and strained the wine; and when my wife saw me, she threw her arms around my neck, and said, Thou hast made me desolate by thine absence! The tables were then placed before us, and we ate until we were satisfied, and the slave-girls took away the first table, and placed before us the wine; and we sat drinking, and eating of the dried fruits, and making

merry, until midnight. We then slept until morning, when I arose and handed her the fifty pieces of gold as before, and left her.

Thus I continued to do for a long time, until I passed the night and awoke possessing not a piece of silver nor one of gold; and I said within myself, This is the work of the Devil! And I repeated these verses:305—

Poverty causeth the lustre of a man to grow dim, like the yellowness of the setting sun. When absent, he is not remembered among mankind; and when present, he shareth not their pleasures. In the market-streets he shunneth notice; and in desert places he poureth forth his tears. By Allah! a man, among his own relations, when afflicted with poverty, is as a stranger!



With these reflections I walked forth into Beyn el-Ḳaşreyn, and proceeded thence to Báb Zuweyleh, where I found the people crowding together, so that the gate was stopped up by their number; and, as destiny willed, I saw there a trooper, and, unintentionally pressing against him, my hand came in contact with his pocket, and I felt it, and found that it contained a purse; and I caught hold of the purse, and took it from his pocket. But the trooper felt that his pocket was lightened, and, putting his hand into it, found nothing; upon which he looked aside at me, and raised his hand with the mace, and struck me upon my head. I fell to the ground, and the people surrounded us, and seized the bridle of the trooper's horse, saying, On account of the crowd dost thou strike this young man such a blow? But he called out to them and said, This is a robber! On hearing this I feared. The people around me said, This is a comely young man, and hath taken nothing. While some, however, believed this, others disbelieved; and after many words, the people dragged me along, desiring to liberate me: but, as it was predestined, there came at this moment the Wálee and other magistrates entering the gate, and, seeing the people surrounding me and the trooper, the Wálee said, What is the news? The trooper answered, By Allah, O Emeer, this is a robber: I had in my pocket a blue purse containing twenty pieces of gold; and he took it while I was pressed by the crowd.—Was any one with thee? asked the Wálee. The trooper answered, No. And the Wálee called out to the chief of his servants, saying, Seize him and search him. So he seized me; and protection was withdrawn from me; and the Wálee said to him, Strip him of all that is upon him. And when he did so, they found the purse in my clothes: and the Wálee, taking it, counted the money, and found it to be twenty pieces of gold, as the trooper had said; whereupon he was enraged, and called out to his attendants, saying, Bring him forward. They, therefore, brought me before him, and he said to me, O young man, tell the truth. Didst thou steal this purse?—And I hung down my head towards the ground, saying within myself, If I answer that I did not steal it, it will be useless, for he hath produced it from my clothes; and if I say, I stole³⁰⁶ it, I fall into trouble. I then raised my head, and said, Yes, I took it. And when the Wálee heard these words, he wondered, and called witnesses, who presented themselves, and gave their testimony to my confession.—All this took place at Báb Zuweyleh.—The Wálee then ordered the executioner to cut off my hand; and he cut off my right hand; but the heart of the trooper was moved with compassion for me, and he interceded for me that I should not be killed: so the Wálee left me and departed. The people however continued around me, and gave me to drink a

cup of wine; and the trooper gave me the purse, saying, Thou art a comely youth, and it is not fit that thou shouldst be a thief. And I took it from him, and addressed him with these verses:—

By Allah! good sir, I was not a robber; nor was I a thief, O, best of mankind! But fortune's vicissitudes overthrew me suddenly, and anxiety and trouble and poverty overpowered me. I cast it not; but it was the Deity who cast an arrow that threw down the kingly diadem from my head.³⁰⁷

The trooper then left me and departed, after having given me the purse, and I went my way; but first I wrapped my hand in a piece of rag, and put it in my bosom. My condition thus altered, and my countenance pallid in consequence of my sufferings, I walked to the Ká'ah, and, in a disordered state of mind, threw myself upon the bed. My wife, seeing my complexion thus changed, said to me, What hath pained thee, and wherefore do I see thee thus altered? I answered her, My head acheth, and I am not well. And on hearing this she was vexed, and became ill on my account, and said, Burn not my heart, O my master! Sit up, and raise thy head, and tell me what hath happened to thee this day; for I read a tale in thy face.—Abstain from speaking to me, I replied. And she wept, and said, It seemeth that thou art tired of us; for I see thee to be conducting thyself in a manner contrary to thy usual habit. Then she wept again, and continued addressing me, though I made her no reply, until the approach of night, when she placed some food before me; but I abstained from it, fearing that she should see me eat with my left hand, and said, I have no desire to eat at present. She then said again, Tell me what hath happened to thee this day, and wherefore I see thee anxious and broken-hearted. I answered, I will presently tell thee at my leisure. And she put the wine towards me, saying, Take it; for it will dispel thine anxiety; and thou must drink, and tell me thy story. I replied, therefore, If it must be so, give me to drink with thy hand. And she filled a cup and drank it; and then filled it again and handed it to me, and I took it from her with my left hand, and, while tears ran from my eyes, I repeated these verses:—

When God willeth an event to befall a man who is endowed with reason and hearing and sight, He deafeneth his ears, and blindeth his heart, and draweth his reason from him as a hair. Till, having fulfilled his purpose against him, He restoreth him his reason that he may be admonished.

Having thus said, I wept again; and when she saw me do so, she uttered a loud cry, and said, What is the reason of thy weeping? Thou hast burned my heart! And wherefore didst thou take the cup with thy left hand?—I answered

her, I have a boil upon my right hand.—Then put it forth, said she, that I may open it for thee.—It is not yet, I replied, the proper time for opening it; and continue not to ask me; for I will not put it forth at present. I then drank the contents of the cup, and she continued to hand me the wine until intoxication overcame me, and I fell asleep in the place where I was sitting; upon which she discovered that my right arm was without a hand, and, searching me, saw the purse containing the gold.

Grief, such as none else experienceth, overcame her at the sight; and she suffered incessant torment on my account until the morning, when I awoke, and found that she had prepared for me a dish composed of four boiled fowls, which she placed before me. She then gave me to drink a cup of wine; and I ate and drank, and put down the purse, and was about to depart; but she said, Whither wouldst thou go? I answered, To such a place, to dispel somewhat of the anxiety which oppresseth my heart.—Go not, said she; but rather sit down again. So I sat down, and she said to me, Hath thy love of me become so excessive that thou hast expended all thy wealth upon me, and lost thy hand? I take thee, then, as witness against me, and God also is witness, that I will never desert thee; and thou shalt see the truth of my words.—Immediately, therefore, she sent for witnesses, who came; and she said to them, Write my contract of marriage to this young man, and bear witness that I have received the dowry. And they did as she desired them; after which she said, Bear witness that all my property which is in this chest, and all my memlooks and female slaves, belong to this young man. Accordingly, they declared themselves witnesses of her declaration, and I accepted the property, and they departed after they had received their fees. She then took me by my hand, and, having led me to a closet, opened a large chest, and said to me, See what is contained in this chest. I looked, therefore; and lo, it was full of handkerchiefs; and she said, This is thy property; which I have received from thee: for every time that thou gavest me a handkerchief containing fifty pieces of gold, I wrapped it up, and threw it into this chest: take, then, thy property; for God hath restored it to thee, and thou art now of high estate. Fate hath afflicted thee on my account so that thou hast lost thy right hand, and I am unable to compensate thee: if I should sacrifice my life, it would be but a small thing, and thy generosity would still have surpassed mine.—She then added, Now take possession of thy property. So I received it; and she transferred the contents of her chest to mine, adding her property to mine which I had given her. My heart rejoiced, my anxiety ceased, and I

approached and kissed her, and made myself merry by drinking with her; after which she said again, Thou hast sacrificed all thy wealth and thy hand through love of me, and how can I compensate thee? By Allah, if I gave my life for love of thee,³⁰⁹ it were but a small thing, and I should not do justice to thy claims upon me.—She then wrote a deed of gift transferring to me all her apparel, and her ornaments of gold and jewels, and her houses and other possessions; and she passed that night in grief on my account, having heard my relation of the accident that had befallen me.

Thus we remained less than a month, during which time she became more and more infirm and disordered; and she endured no more than fifty days before she was numbered among the people of the other world. So I prepared her funeral, and deposited her body in the earth, and having caused recitations of the *Ḳur-án* to be performed for her, and given a considerable sum of money in alms for her sake, returned from the tomb. I found that she had possessed abundant wealth, and houses and lands, and among her property were the store-rooms of sesame of which I sold to thee the contents of one; and I was not prevented from settling with thee during this period but by my being busied in selling the remainder, the price of which I have not yet entirely received. Now I desire of thee that thou wilt not oppose me in that which I am about to say to thee; since I have eaten of thy food: I give thee the price of the sesame, which is in thy hands.—This which I have told thee was the cause of my eating with my left hand.

I replied, Thou hast treated me with kindness and generosity:—and he then said, Thou must travel with me to my country; for I have bought merchandise of Cairo and Alexandria. Wilt thou accompany me?—I answered, Yes;—and promised him that I would be ready by the first day of the following month. So I sold all that I possessed, and, having bought merchandise with the produce, travelled with the young man to this thy country, where he sold his merchandise and bought other in its stead, after which he returned to the land of Egypt: but it was my lot to remain here, and to experience that which hath befallen me this night during my absence from my native country.—Now is not this, O King of the age, more wonderful than the story of the humpback?

The King replied, Ye must be hanged, all of you!—And upon this, the Sultán's steward advanced towards the King, and said, If thou permit me, I will relate to thee a story that I happened to hear just before I found this humpback; and if it be more wonderful than the events relating to him, wilt

thou grant us our lives?—The King answered, Tell thy story:—and he began thus:310—



THE STORY TOLD BY THE SULṬĀN'S STEWARD.

I was last night with a party who celebrated a recitation of the Ḳur-án, for which purpose they had assembled the professors of religion and law; and when these reciters had accomplished their task, the servants spread a repast, comprising among other dishes a zirbájuh. We approached, therefore, to eat of the zirbájuh; but one of the company drew back, and refused to partake of it: we conjured him; yet he swore that he would not eat of it: and we pressed him again; but he said, Press me not; for I have suffered enough from eating of this dish. And when we had finished, we said to him, By Allah, tell us the reason of thine abstaining from eating of this zirbájuh. He replied, Because I cannot eat of it unless I wash my hands forty times with kali, and forty times with cyperus, and forty times with soap; altogether, a hundred and twenty times. And upon this, the giver of the entertainment ordered his servants, and

they brought water and the other things which this man required: so he washed his hands as he had described, and advanced, though with disgust, and, having seated himself, stretched forth his hand as one in fear, and put it into the zirbájeh, and began to eat, while we regarded him with the utmost wonder. His hand trembled, and when he put it forth, we saw that his thumb was cut off, and that he ate with his four fingers: we therefore said to him, We conjure thee, by Allah, to tell us how was thy thumb maimed: was it thus created by God, or hath some accident happened to it?—O my brothers, he answered, not only have I lost this thumb, but also the thumb of the other hand; and each of my³¹¹ feet is in like manner deprived of the great toe: but see ye:—and, so saying, he uncovered the stump of the thumb of his other hand, and we found it like the right; and so also his feet, destitute of the great toes. At the sight of this, our wonder increased, and we said to him, We are impatient to hear thy story, and thine account of the cause of the amputation of thy thumbs and great toes, and the reason of thy washing thy hands a hundred and twenty times. So he said,—

Know that my father was a great merchant, the chief of the merchants of the city of Baghdád in the time of the Khaleefeh Hároon Er-Rasheed; but he was ardently addicted to the drinking of wine, and hearing the lute; and when he died, he left nothing. I buried him, and caused recitations of the K̄ur-án to be performed for him, and, after I had mourned for him days and nights, I opened his shop, and found that he had left in it but few goods, and that his debts were many: however, I induced his creditors to wait, and calmed their minds, and betook myself to selling and buying from week to week, and so paying the creditors.

Thus I continued to do for a considerable period, until I had discharged all the debts and increased my capital; and as I was sitting one day, I beheld a young lady, than whom my eye had never beheld any more beautiful, decked with magnificent ornaments and apparel, riding on a mule, with a slave before her and a slave behind her; and she stopped the mule at the entrance of the market-street, and entered, followed by a eunuch, who said to her, O my mistress, enter, but inform no one who thou art, lest thou open the fire of indignation upon us. The eunuch then further cautioned her; and when she looked at the shops of the merchants, she found none more handsome than mine; so, when she arrived before me, with the eunuch following her, she sat down upon the seat of my shop, and saluted me; and I never heard speech more charming than hers, or words more sweet, She then drew aside the veil

from her face, and I directed at her a glance which drew from me a sigh; my heart was captivated by her love, and I continued repeatedly gazing at her face, and recited these two verses:—

Say to the beauty in the dove-coloured veil, Death would indeed be welcome to relieve me from thy torment. Favour me with a visit, that so I may live. See, I stretch forth my hand to accept thy liberality.

And when she had heard my recitation of them, she answered thus:³¹²—

May I lose my heart if it cease to love you! For verily my heart loveth none but you. If my eye regard any charms but yours, may the sight of you never rejoice it after absence!

She then said to me, O youth, hast thou any handsome stuffs?—O my mistress, I answered, thy slave is a poor man; but wait until the other merchants open their shops, and then I will bring thee what thou desirest. So I conversed with her, drowned in the sea of her love, and bewildered by my passion for her, until the merchants had opened their shops, when I arose, and procured all that she wanted, and the price of these stuffs was five thousand pieces of silver: and she handed them all to the eunuch, who took them; after which, they both went out from the market-street, and the slaves brought to her the mule, and she mounted, without telling me whence she was, and I was ashamed to mention the subject to her: consequently, I became answerable for the price to the merchants, incurring a debt of five thousand pieces of silver.

I went home, intoxicated with her love, and they placed before me the supper, and I ate a morsel; but reflections upon her beauty and loveliness prevented my eating more. I desired to sleep, but sleep came not to me; and in this condition I remained for a week. The merchants demanded of me their money; but I prevailed upon them to wait another week; and after this week, the lady came again, riding upon a mule, and attended by a eunuch and two other slaves; and, having saluted me, said, O my master, we have been tardy in bringing to thee the price of the stuffs: bring now the money-changer, and receive it. So the money-changer came, and the eunuch gave him the money, and I took it, and sat conversing with her until the market was replenished, and the merchants opened their shops, when she said to me, Procure for me such and such things. Accordingly, I procured for her what she desired of the merchants, and she took the goods and departed without saying anything to me respecting the price. When she had gone, therefore, I repented of what I had done; for I had procured for her what she demanded for the price of a

thousand pieces of gold; and as soon as she had disappeared from my sight, I said within myself, What kind of love is this? She hath brought me five thousand pieces of silver, and taken goods for a thousand pieces of gold!—I feared that the result would be my bankruptcy, and the loss of the property of others, and said, The merchants know none but me, and this woman is no other than a cheat, who hath imposed upon me³¹³ by her beauty and loveliness: seeing me to be young, she hath laughed at me, and I asked her not where was her residence.



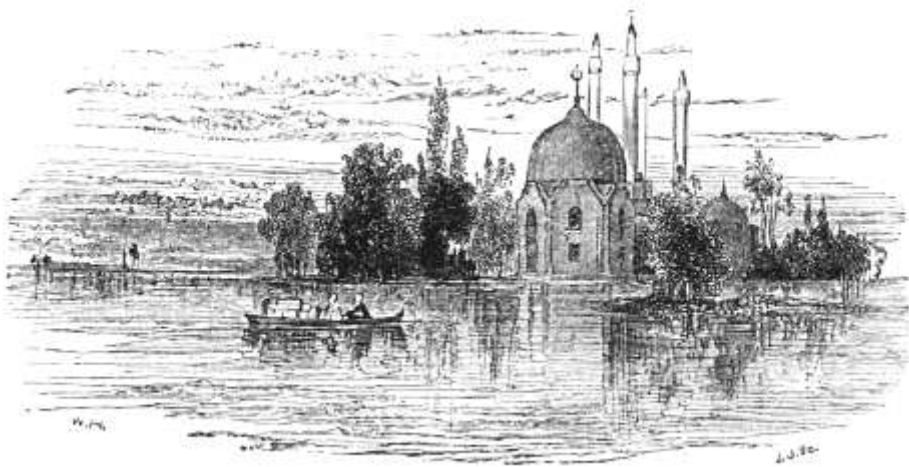
I remained in a state of perplexity, and her absence was prolonged more than a month. Meanwhile the merchants demanded of me their money, and so pressed me that I offered my possessions for sale, and was on the brink of ruin; but as I was sitting absorbed in reflection, suddenly she alighted at the gate of the market-street, and came in to me. As soon as I beheld her, my solicitude ceased, and I forgot the trouble which I had suffered. She

approached, and addressed me with her agreeable conversation, and said, Produce the scales, and weigh thy money:—and she gave me the price of the goods which she had taken, with a surplus; after which, she amused herself by talking with me, and I almost died with joy and happiness. She then said to me, Hast thou a wife? I answered, No: for I am not acquainted with any woman:—and wept. So she asked me, What causeth thee to weep? And I answered, A thought that hath come into my mind:—and, taking some pieces of gold, gave them to the eunuch, requesting him to grant me his mediation in the affair; upon which he laughed, and said, She is in love with thee more than thou art with her, and hath no want of the stuffs, but hath done this only from her love of thee: propose to her, therefore, what thou wilt; for she will³¹⁴ not oppose thee in that which thou wilt say. Now she observed me giving the pieces of gold to the eunuch, and returned, and resumed her seat; and I said to her, Shew favour to thy slave, and pardon me for that which I am about to say. I then acquainted her with the feelings of my heart, and my declaration pleased her, and she consented to my proposal, saying, This eunuch will come with my letter; and do thou what he shall tell thee;—and she arose, and departed.

I went to the merchants, and delivered to them their money, and all profited except myself; for when she left me I mourned for the interruption of our intercourse, and I slept not during the whole of the next night: but a few days after, her eunuch came to me, and I received him with honour, and asked him respecting his mistress. He answered, She is sick:—and I said to him, Disclose to me her history. He replied, The lady Zubeydeh, the wife of Hároon Er-Rasheed, brought up this damsel, and she is one of her slaves: she had desired of her mistress to be allowed the liberty of going out and returning at pleasure, and the latter gave her permission: she continued, therefore, to do so until she became a chief confidant; after which, she spoke of thee to her mistress, and begged that she would marry her to thee: but her mistress said, I will not do it until I see this young man, and if he have a desire for thee, I will marry thee to him. We therefore wish to introduce thee immediately into the palace; and if thou enter without any one's having knowledge of thy presence, thou wilt succeed in accomplishing thy marriage with her; but if thy plot be discovered, thy head will be struck off. What, then, sayest thou?—I answered, Good: I will go with thee, and await the event that shall befall me there.—As soon, then, as this next night shall have closed in, said the eunuch, repair to the mosque which the lady Zubeydeh

hath built on the bank of the Tigris, and there say thy prayers, and pass the night.—Most willingly, I replied.

Accordingly, when the time of nightfall arrived, I went to the mosque, and said my prayers there, and passed the night; and as soon as the morning began to dawn, I saw two eunuchs approaching in a small boat, conveying some empty chests, which they brought into the mosque. One of them then departed, and the other remained; and I looked attentively at him, and lo, it was he who had been our intermediary: and soon after, the damsel, my companion, came up to us. I rose to her when she approached, and embraced her; and she kissed me, and wept: and after we had conversed together for a little while, she took me and placed me in a chest, and locked it upon me. The slaves then brought a quantity of stuffs, and filled with them the other chests, which they locked, and conveyed, together with the chest in which I was enclosed, to the boat, accompanied by the damsel; and having embarked them, they plied the oars, and proceeded to the palace of the honoured lady Zubeydeh. The intoxication of love now ceased in me, and reflection came in its place: I repented of what I had done, and prayed God to deliver me from my dangerous predicament.



Meanwhile, they arrived at the gate of the Khaleefeh, where they landed, and took out all the chests, and conveyed them into the palace: but the chief of the door-keepers, who had been asleep when they arrived, was awake by the sounds of their voices, and cried out to the damsel, saying, The chests must be opened, that I may see what is in them:—and he arose, and placed his

hand upon the chest in which I was hidden. My reason abandoned me, my heart almost burst from my body, and my limbs trembled; but the damsel said, These are the chests of the lady Zubeydeh, and if thou open them and turn them over, she will be incensed against thee, and we shall all perish. They contain nothing but clothes dyed of various colours, except this chest upon which thou hast put thy hand, in which there are also some bottles filled with the water of Zemzem, and if any of the water run out upon the clothes it will spoil their colours. Now I have advised thee, and it is for thee to decide: so do what thou wilt.—When he heard, therefore, these words, he said to her, Take the chests, and pass on:—and the eunuchs immediately took them up, and, with the damsel, conveyed them into the palace: but in an instant, I heard a person crying out, and saying, The Khaleefeh! The Khaleefeh!

I was bereft of my reason, and seized with a colick from excessive fear; I almost died, and my limbs were affected with a violent shaking. The Khaleefeh cried out to the damsel, saying to her, What are these chests? She answered, O my lord (may God exalt thy dominion!), these chests contain clothes of my mistress Zubeydeh.—Open them,³¹⁶ said the Khaleefeh, that I may see the clothes.—When I heard this, I felt sure of my destruction. The damsel could not disobey his command; but she replied, O Prince of the Faithful, there is nothing in these chests but clothes of the lady Zubeydeh, and she hath commanded me not to open them to any one. The Khaleefeh, however, said, The chests must be opened, all of them, that I may see their contents:—and immediately he called out to the eunuchs to bring them before him. I therefore felt certain that I was on the point of destruction. They then brought before him chest after chest, and opened each to him, and he examined the contents; and when they brought forward the chest in which I was enclosed, I bade adieu to life, and prepared myself for death; but as the eunuchs were about to open it, the damsel said, O Prince of the Faithful, verily this chest containeth things especially appertaining to women; and it is proper, therefore, that it should be opened before the lady Zubeydeh:—and when the Khaleefeh heard her words, he ordered the eunuchs to convey all the chests into the interior of the palace. The damsel then hastened, and ordered two eunuchs to carry away the chest in which I was hidden, and they took it to an inner chamber, and went their way: whereupon she quickly opened it, and made a sign to me to come out: so I did as she desired, and entered a closet that was before me, and she locked the door upon me, and closed the chest: and when the eunuchs had brought in all the chests, and had

gone back, she opened the door of the closet, and said, Thou hast nothing to fear! May God refresh thine eye! Come forth now, and go up with me, that thou mayest have the happiness of kissing the ground before the lady Zubeydeh.

I therefore went with her, and beheld twenty other female slaves, high-bosomed virgins, and among them was the lady Zubeydeh, who was scarcely able to walk from the weight of the robes and ornaments with which she was decked. As she approached, the female slaves dispersed from around her, and I advanced to her, and kissed the ground before her. She made a sign to me to sit down: so I seated myself before her; and she began to ask me questions respecting my condition and lineage; to all of which I gave such answers that she was pleased, and said, By Allah, the care which we have bestowed on the education of this damsel hath not been in vain. She then said to me, Know that this damsel is esteemed by us as though she were really our child, and she is a trust committed to thy care by God. Upon this, therefore, I again kissed the ground before her, well pleased to marry the damsel; after which, she commanded me to remain with them ten days. Accordingly, I continued with them during this³¹⁷ period; but I knew nothing meanwhile of the damsel; certain of the maids only bringing me my dinner and supper, as my servants. After this, however, the lady Zubeydeh asked permission of her husband, the Prince of the Faithful, to marry her maid, and he granted her request, and ordered that ten thousand pieces of gold should be given to her.



The lady Zubeydeh, therefore, sent for the Kádee and witnesses, and they wrote my contract of marriage to the damsel; and the maids then prepared sweetmeats and exquisite dishes, and distributed them in all the apartments. Thus they continued to do for a period of ten more days; and after the twenty days had passed, they conducted the damsel into the bath, preparatively to my being introduced to her as her husband. They then brought to me a repast comprising a basin of zirbájeh sweetened with sugar, perfumed with rose-water infused with musk, and containing different kinds of fricandoed fowls and a variety of other ingredients, such as astonished the mind; and, by Allah, when this repast was brought, I instantly commenced upon the zirbájeh, and ate of it as much as satisfied me, and wiped my hand, but forgot to wash it. I remained sitting until it became dark; when the maids lighted the candles, and the singing-girls approached with the tambourines, and they continued to display the bride, and to give presents of gold, until she had perambulated the whole of the palace; after which, they brought her to me, and disrobed her; and as soon as I was left alone with her, I threw my arms around her neck,³¹⁸ scarcely believing in our union: but as I did so, she perceived the

smell of the zirbájeh from my hand, and immediately uttered a loud cry: whereupon the female slaves ran in to her from every quarter.

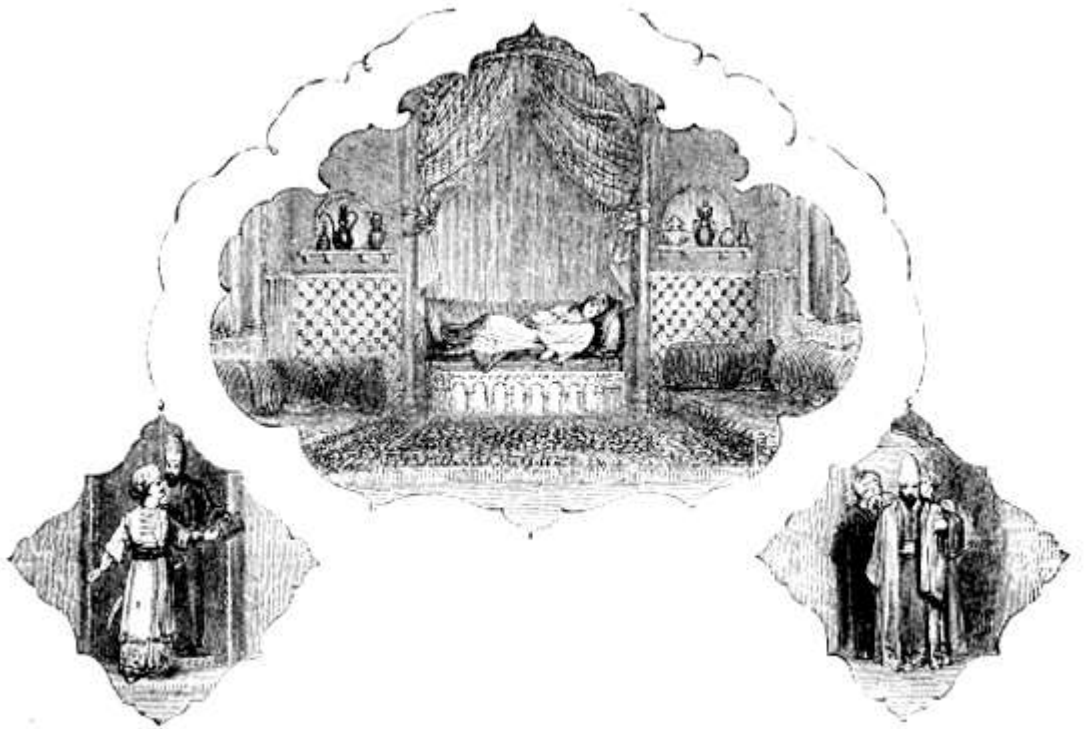
I was violently agitated, not knowing what was the matter; and the slaves who had come in said to her, What hath happened to thee, O our sister?—Take away from me, she exclaimed to them, this madman, whom I imagined to be a man of sense!—What indication of my insanity hath appeared to thee? I asked. Thou madman, said she, wherefore hast thou eaten of the zirbájeh, and not washed thy hand? By Allah, I will not accept thee for thy want of sense, and thy disgusting conduct!—And so saying, she took from her side a whip, and beat me with it upon my back until I became insensible from the number of the stripes. She then said to the other maids, Take him to the magistrate of the city police, that he may cut off his hand with which he ate the zirbájeh without washing it afterwards. On hearing this, I exclaimed, There is no strength nor power but in God! Wilt thou cut off my hand on account of my eating a zirbájeh and neglecting to wash it?—And the maids who were present entreated her, saying to her, O our sister, be not angry with him for what he hath done this time. But she replied, By Allah, I must cut off something from his extremities! And immediately she departed, and was absent from me ten days: after which, she came again, and said to me, O thou black-faced! Am I not worthy of thee? How didst thou dare to eat the zirbájeh and not wash thy hand?—And she called to the maids, who bound my hands behind me, and she took a sharp razor, and cut off both my thumbs and both my great toes, as ye see, O companions; and I swooned away. She then sprinkled upon my wounds some powder, by means of which the blood was stanchèd; and I said, I will not eat of a zirbájeh as long as I live unless I wash my hands forty times with kali and forty times with cyperus and forty times with soap:—and she exacted of me an oath that I would not eat of this dish unless I washed my hands as I have described to you. Therefore, when this zirbájeh was brought, my colour changed, and I said within myself, This was the cause of the cutting off of my thumbs and great toes:—so, when ye compelled me, I said, I must fulfil the oath which I have sworn.

I then said to him (continued the Sultán's steward), And what happened to thee after that? He answered, When I had thus sworn to her, she was appeasèd, and I was admitted into her favour; and we lived happily together for a considerable time: after which she said, The people of the Khaleefeh's palace know not that thou hast resided³¹⁹ here with me, and no strange man beside thee hath entered it; nor didst thou enter but through the assistance of

the lady Zubeydeh. She then gave me fifty thousand pieces of gold, and said to me, Take these pieces of gold, and go forth and buy for us a spacious house. So I went forth, and purchased a handsome and spacious house, and removed thither all the riches that she possessed, and all that she had treasured up, and her dresses and rarities.—This was the cause of the amputation of my thumbs and great toes.—So we ate (said the Sultán's steward), and departed; and after this, the accident with the humpback happened to me: this is all my story; and peace be on thee.

The King said, This is not more pleasant than the story of the humpback: nay, the story of the humpback is more pleasant than this; and ye must all of you be crucified.—The Jew, however, then came forward, and, having kissed the ground, said, O King of the age, I will relate to thee a story more wonderful than that of the humpback:—and the King said, Relate thy story. So he commenced thus:—





THE STORY TOLD BY THE JEWISH PHYSICIAN.

The most wonderful of the events that happened to me in my younger days was this:—I was residing in Damascus, where I learnt and practised my art; and while I was thus occupied, one day there came to me a memlook from the house of the governor of the city: so I went forth with him, and accompanied him to the abode of the governor. I entered, and beheld, at the upper end of a saloon, a couch of alabaster overlaid with plates of gold, upon which was reclining a sick man: he was young; and a person more comely had not been seen in his age. Seating myself at his head, I ejaculated a prayer for his restoration; and he made a sign to me with his eye. I then said to him, O my master, stretch forth to me thy hand:—whereupon he put forth to me his left hand; and I was surprised at this, and said within myself, What self-conceit! I felt his pulse, however, and wrote a prescription for him, and continued to visit him for a period of ten days, until he recovered his strength; when he entered the bath, and washed himself, and came forth: and the governor conferred upon me a handsome dress of honour, and appointed me

superintendent of the hospital of Damascus. But when I went with him into the bath, which they had cleared of all other visitors for us alone, and the servants had brought the clothes, and taken away those which he had pulled off within, I perceived that his right hand had been cruelly amputated; at the sight of which I wondered, and grieved for him; and looking at his skin, I observed³²¹ upon him marks of beating with miḵra'ahs, which caused me to wonder more. The young man then turned towards me, and said, O doctor of the age, wonder not at my case; for I will relate to thee my story when we have gone out from the bath:—and when we had gone forth, and arrived at the house, and had eaten some food, and rested, he said to me, Hast thou a desire to divert thyself in the supper-room? I answered, Yes:—and immediately he ordered the slaves to take up thither the furniture, and to roast a lamb and bring us some fruit. So the slaves did as he commanded them: and when they had brought the fruit, and we had eaten, I said to him, Relate to me thy story:—and he replied, O doctor of the age, listen to the relation of the events which have befallen me.

Know that I am of the children of El-Móşil. My paternal grandfather died leaving ten male children, one of whom was my father: he was the eldest of them; and they all grew up and married; and my father was blest with me; but none of his nine brothers was blest with children. So I grew up among my uncles, who delighted in me exceedingly; and when I had attained to manhood, I was one day with my father in the chief mosque of El-Móşil. The day was Friday; and we performed the congregational prayers, and all the people went out, except my father and my uncles, who sat conversing together respecting the wonders of various countries, and the strange sights of different cities, until they mentioned Egypt; when one of my uncles said, The travellers assert, that there is not on the face of the earth a more agreeable country than Egypt with its Nile:—and my father added, He who hath not seen Cairo hath not seen the world: its soil is gold; its Nile is a wonder; its women are like the black-eyed virgins of Paradise; its houses are palaces; and its air is temperate; its odour surpassing that of aloes-wood, and cheering the heart: and how can Cairo be otherwise when it is the metropolis of the world? Did ye see its gardens in the evening (he continued), with the shade obliquely extending over them, ye would behold a wonder, and yield with ecstasy to their attractions.

When I heard these descriptions of Egypt, my mind became wholly engaged by reflections upon that country; and after they had departed to their homes, I

passed the night sleepless from my excessive longing towards it, and neither food nor drink was pleasant to me. A few days after, my uncles prepared to journey thither, and I wept before my father that I might go with them, so that he prepared a stock of merchandise for me, and I departed in their company; but he said to³²² them, Suffer him not to enter Egypt, but leave him at Damascus, that he may there sell his merchandise.



I took leave of my father, and we set forth from El-Mósil, and continued our journey until we arrived at Aleppo, where we remained some days; after which we proceeded thence until we came to Damascus; and we beheld it to be a city with trees and rivers and fruits and birds, as though it were a paradise, containing fruits of every kind. We took lodgings in one of the Kháns, and my uncles remained there until they had sold and bought; and they also sold my merchandise, gaining, for every piece of silver, five, so that I rejoiced at my profit. My uncles then left me, and repaired to Egypt, and I remained, and took up my abode in a handsome *Ḳá'ah*, such as the tongue cannot describe; the monthly rent of which was two pieces of gold.

Here I indulged myself with eating and drinking, squandering away the money that was in my possession; and as I was sitting one day at the door of the Ká'ah, a damsel approached me, attired in clothing of the richest description, such as I had never seen surpassed in costliness, and I invited her to come in; whereupon, without hesitation, she entered; and I was delighted at her compliance, and closed the door upon us both. She then uncovered her face, and took off her izár, and I found her to be so surprisingly beautiful that love for her took possession of my heart: so I went and brought a repast consisting of the most delicious viands and fruit and everything else that was requisite for her entertainment, and we ate and sported together; after which, we drank till we were intoxicated, and fell asleep, and so we remained until the morning, when I handed her ten pieces of gold; but she swore that she would not accept them from me, and said, Expect me again, O my beloved, after three days: at the hour of sunset I will be with thee: and do thou prepare for us, with these pieces of gold, a repast similar to this which we have just enjoyed. She then gave me ten pieces of gold, and took leave of me, and departed, taking my reason with her. And after the three days had expired, she came again, decked with embroidered stuffs and ornaments and other attire more magnificent than those which she wore on the former occasion. I had prepared for her what was required previously to her arrival; so we now ate and drank and fell asleep as before; and in the morning she gave me again ten pieces of gold, promising to return to me after three more days. I therefore made ready what was requisite, and after the three days she came attired in a dress still more magnificent than the first and second, and said to me, O my master, am I beautiful?—Yea, verily, I answered.—Wilt thou give me leave, she rejoined, to bring with me a damsel more beautiful than myself, and younger than I, that she may sport with us, and we may make merry with her? For she hath requested that she may accompany me, and pass the night in frolicking with us.—And so saying, she gave me twenty pieces of gold, desiring me to prepare a more plentiful repast, on account of the lady who was to come with her; after which, she bade me farewell, and departed.

Accordingly, on the fourth day, I procured what was requisite, as usual, and soon after sunset she came, accompanied by a female wrapped in an izár, and they entered, and seated themselves. I was rejoiced, and I lighted the candles, and welcomed them with joy and exultation. They then took off their outer garments, and when the new damsel uncovered her face, I perceived that she

was like the full moon: I had never beheld a person more beautiful. I arose immediately, and placed before them the food and drink, and we ate and drank, while I continued caressing the new damsel, and filling the wine-cup for her, and drinking with her: but the first lady was affected with a secret jealousy.—By Allah, she said, verily this girl is beautiful! Is she not more charming than I?—Yea, indeed, I answered.—Soon after this, I fell asleep, and when I awoke in the morning, I found my hand defiled with blood, and, opening my eyes, perceived that the sun had risen; so I attempted to rouse the damsel,³²⁴ my new companion, whereupon her head rolled from her body. The other damsel was gone, and I concluded, therefore, that she had done this from her jealousy; and after reflecting a while, I arose, and took off my clothes, and dug a hole in the Ká'ah, in which I deposited the murdered damsel, afterwards covering her remains with earth, and replacing the marble pavement as it was before. I then dressed myself again, and, taking the remainder of my money, went forth, and repaired to the owner of the Ká'ah, and paid him a year's rent, saying to him, I am about to journey to my uncles in Egypt.

So I departed to Egypt, where I met with my uncles, and they were rejoiced to see me. I found that they had concluded the sale of their merchandise, and they said to me, What is the cause of thy coming? I answered, I had a longing desire to be with you, and feared that my money would not suffice me.—For a year I remained with them, enjoying the pleasures of Egypt and its Nile; and I dipped my hand into the residue of my money, and expended it prodigally in eating and drinking until near the time of my uncles' departure, when I fled from them: so they said, Probably, he hath gone before us, and returned to Damascus:—and they departed. I then came forth from my concealment, and remained in Cairo three years, squandering away my money until scarcely any of it remained: but meanwhile I sent every year the rent of the Ká'ah at Damascus to its owner: and after the three years my heart became contracted, for nothing remained in my possession but the rent for the year.

I therefore journeyed back to Damascus, and alighted at the Ká'ah. The owner was rejoiced to see me, and I entered it, and cleansed it of the blood of the murdered damsel, and, removing a cushion, I found, beneath this, the necklace that she had worn that night. I took it up and examined it, and wept a while. After this I remained in the house two days, and on the third day I entered the bath, and changed my clothes. I now had no money left; and I

went one day to the market, where (the Devil suggesting it to me, in order to accomplish the purpose of destiny) I handed the necklace of jewels to a broker; and he rose to me, and seated me by his side: then having waited until the market was replenished, he took it, and announced it for sale secretly, without my knowledge. The price bidden for it amounted to two thousand pieces of gold; but he came to me and said, This necklace is of brass, of the counterfeit manufacture of the Franks, and its price hath amounted to a thousand pieces of silver. I answered him, Yes; we had made it for a woman, merely to laugh at her, and my wife³²⁵ has inherited it, and we desire to sell it: go, therefore, and receive the thousand pieces of silver. Now when the broker heard this, he perceived that the affair was suspicious, and went and gave the necklace to the chief of the market, who took it to the Wálee, and said to him, This necklace was stolen from me, and we have found the thief, clad in the dress of the sons of the merchants. And before I knew what had happened, the officers had surrounded me, and they took me to the Wálee, who questioned me respecting the necklace. I told him, therefore, the same story that I had told to the broker; but he laughed, and said, This is not the truth:—and instantly his people stripped me of my outer clothing, and beat me with mikra'ahs all over my body, until, through the torture that I suffered from the blows, I said, I stole it;—reflecting that it was better I should say I stole it, than confess that its owner was murdered in my abode; for then they would kill me to avenge her: and as soon as I had said so, they cut off my hand, and scalded the stump with boiling oil, and I swooned away. They then gave me to drink some wine, by swallowing which I recovered my senses; and I took my amputated hand, and returned to the Ká'ah; but its owner said to me, Since this hath happened to thee, leave the Ká'ah, and look for another abode; for thou art accused of an unlawful act.—O my master, I replied, give me two or three days' delay that I may seek for a lodging:—and he assented to this, and departed and left me. So I remained alone, and sat weeping, and saying, How can I return to my family with my hand cut off? He who cut it off knoweth not that I am innocent: perhaps, then, God will bring about some event for my relief.



I sat weeping violently; and when the owner of the *Ḳá'ah* had³²⁶ departed from me, excessive grief overcame me, and I was sick for two days; and on the third day, suddenly the owner of the *Ḳá'ah* came to me, with some officers of the police, and the chief of the market, and accused me again of stealing the necklace. So I went out to them, and said, What is the news?—whereupon, without granting me a moment's delay, they bound my arms behind me, and put a chain around my neck, saying to me, The necklace which was in thy possession hath proved to be the property of the governor of Damascus, its Wezeer and its Ruler: it hath been lost from the governor's house for a period of three years, and with it was his daughter.—When I heard these words from them, my limbs trembled, and I said within myself, They will kill me! My death is inevitable! By Allah, I must relate my story to the governor; and if he please he will kill me, or if he please he will pardon me.—And when we arrived at the governor's abode, and they had placed me before him, and he beheld me, he said, Is this he who stole the necklace and went out to sell it? Verily ye have cut off his hand wrongfully.—He then ordered that the chief of the market should be imprisoned, and said to him, Give to this person the compensatory fine for his hand, or I will hang thee and seize all thy property. And he called out to his attendants, who took him and dragged him away.

I was now left with the governor alone, after they had, by his permission, loosed the chain from my neck, and untied the cords which bound my arms; and the governor, looking towards me, said to me, O my son, tell me thy story, and speak truth. How did this necklace come into thy possession?—So I replied, O my lord, I will tell thee the truth:—and I related to him all that had happened to me with the first damsel, and how she had brought to me the second, and murdered her from jealousy; on hearing which, he shook his head, and covered his face with his handkerchief, and wept. Then looking towards me, he said, Know, O my son, that the elder damsel was my daughter: I kept her closely; and when she had attained a fit age for marriage, I sent her to the son of her uncle in Cairo; but he died, and she returned to me, having learnt habits of profligacy from the inhabitants of that city: so she visited thee four times; and on the fourth occasion, she brought to thee her younger sister. They were sisters by the same mother, and much attached to each other; and when the event which thou hast related occurred to the elder, she imparted her secret to her sister, who asked my permission to go out with her; after which the elder returned alone; and when I questioned her respecting her sister, I found her weeping for her, and she answered, I know no tidings of her:—but she afterwards informed her mother, secretly, of the murder which she had committed; and her mother privately related the affair to me; and she continued to weep for her incessantly, saying, By Allah, I will not cease to weep for her until I die. Thy account, O my son, is true; for I knew the affair before thou toldest it me. See then, O my son, what hath happened: and now I request of thee that thou wilt not oppose me in that which I am about to say; and it is this:—I desire to marry thee to my youngest daughter; for she is not of the same mother as they were: she is a virgin, and I will receive from thee no dowry, but will assign to you both an allowance; and thou shalt be to me as an own son.—I replied, Let it be as thou desirest, O my master. How could I expect to attain unto such happiness?—The governor then sent immediately a courier to bring the property which my father had left me (for he had died since my departure from him), and now I am living in the utmost affluence.

I wondered, said the Jew, at his history; and after I had remained with him three days, he gave me a large sum of money; and I left him, to set forth on a journey; and, arriving in this your country, my residence here pleased me, and I experienced this which hath happened to me with the humpback.

The King, when he had heard this story, said, This is not more wonderful than the story of the humpback, and ye must all of you be hanged, and especially the tailor, who is the source of all the mischief. But he afterwards added, O tailor, if thou tell me a story more wonderful than that of the humpback, I will forgive you your offences. So the tailor advanced, and said,—





THE STORY TOLD BY THE TAILOR.

Know, O King of the age, that what hath happened to me is more wonderful than the events which have happened to all the others. Before I met the humpback, I was, early in the morning, at an entertainment given to certain tradesmen of my acquaintance, consisting of tailors and linen-drapers and carpenters and others; and when the sun had risen, the repast was brought for us to eat; and lo, the master of the house came in to us, accompanied by a strange and handsome young man, of the inhabitants of Baghdád. He was attired in clothes of the handsomest description, and was a most comely person, except that he was lame; and as soon as he had entered and saluted us, we rose to him; but when he was about to seat himself, he observed among us a man who was a barber, whereupon he refused to sit down, and desired to depart from us. We and the master of the house, however,

prevented him, and urged him to seat himself; and the host conjured him, saying, What is the reason of thy entering, and then immediately departing?—By Allah, O my master, replied he, offer me no opposition; for the cause of my departure is this barber, who is sitting with you. And when the host heard this, he was exceedingly surprised, and said, How is it that the heart of this young man, who is from Baghdád, is troubled by the presence of this barber? We³²⁹ then looked towards him, and said, Relate to us the cause of thy displeasure against this barber; and the young man replied, O company, a surprising adventure happened to me with this barber in Baghdád, my city; and he was the cause of my lameness, and of the breaking of my leg; and I have sworn that I will not sit in any place where he is present, nor dwell in any town where he resides: I quitted Baghdád and took up my abode in this city, and I will not pass the next night without departing from it.—Upon this, we said to him, We conjure thee, by Allah, to relate to us thy adventure with him.—And the countenance of the barber turned pale when he heard us make this request. The young man then said,—

Know, O good people, that my father was one of the chief merchants of Baghdád; and God (whose name be exalted!) blessed him with no son but myself; and when I grew up, and had attained to manhood, my father was admitted to the mercy of God, leaving me wealth and servants and other dependants; whereupon I began to attire myself in clothes of the handsomest description, and to feed upon the most delicious meats. Now God (whose perfection be extolled!) made me to be a hater of women; and so I continued, until, one day, I was walking through the streets of Baghdád, when a party of them stopped my way: I therefore fled from them, and, entering a by-street which was not a thoroughfare, I reclined upon a maṣṭabah at its further extremity. Here I had been seated but a short time when, lo, a window opposite the place where I sat was opened, and there looked out from it a damsel like the full moon, such as I had never in my life beheld. She had some flowers, which she was watering, beneath the window; and she looked to the right and left, and then shut the window, and disappeared from before me. Fire had been shot into my heart, and my mind was absorbed by her; my hatred of women was turned into love, and I continued sitting in the same place until sunset, in a state of distraction from the violence of my passion, when, lo, the Kāḍee of the city came riding along, with slaves before him and servants behind him, and alighted, and entered the house from which the damsel had looked out: so I knew that he must be her father.

I then returned to my house, sorrowful; and fell upon my bed, full of anxious thoughts; and my female slaves came in to me, and seated themselves around me, not knowing what was the matter with me; and I acquainted them not with my case, nor returned any answers to their questions; and my disorder increased. The neighbours, therefore, came to cheer me with their visits; and among those who visited me was an old woman, who, as soon as she saw me, discovered my state; whereupon she seated herself at my head, and, addressing me in a kind manner, said, O my son, tell me what hath happened to thee? So I related to her my story, and she said, O my son, this is the daughter of the Kádee of Baghdád, and she is kept in close confinement: the place where thou sawest her is her apartment, and her father occupies a large saloon below, leaving her alone; and often do I visit her: thou canst obtain an interview with her only through me: so brace up thy nerves. When I heard, therefore, what she said, I took courage, and fortified my heart; and my family rejoiced that day. I rose up firm in limb, and hoping for complete restoration; and the old woman departed; but she returned with her countenance changed, and said, O my son, ask not what she did when I told her of thy case; for she said, If thou abstain not, O ill-omened old woman, from this discourse, I will treat thee as thou deservest:—but I must go to her a second time.



On hearing this, my disorder increased: after some days, however, the old woman came again, and said, O my son, I desire of thee a reward for good tidings. My soul returned to my body at these words, and I replied, Thou shalt receive from me everything that thou canst wish. She then said, I went yesterday to the damsel, and when she beheld me with broken heart and weeping eye, she said to me, O my aunt, wherefore do I see thee with contracted heart?—and when³³¹ she had thus said, I wept, and answered, O my daughter and mistress, I came to thee yesterday from visiting a youth who loveth thee, and he is at the point of death on thy account:—and, her heart being moved with compassion, she asked, Who is this youth of whom thou speakest? I answered, He is my son, and the child that is dear to my soul: he saw thee at the window some days ago, while thou wast watering thy flowers; and when he beheld thy face, he became distracted with love for thee: I informed him of the conversation that I had with thee the first time; upon which his disorder increased, and he took to his pillow: he is now dying, and there is no doubt of his fate.—And upon this, her countenance became pale, and she said, Is this all on my account?—Yea, by Allah, I answered; and

what dost thou order me to do?—Go to him, said she; convey to him my salutation, and tell him that my love is greater than his; and on Friday next, before the congregational prayers, let him come hither: I will give orders to open the door to him, and to bring him up to me, and I will have a short interview with him, and he shall return before my father comes back from the prayers.

When I heard these words of the old woman, the anguish which I had suffered ceased; my heart was set at rest, and I gave her the suit of clothes which I was then wearing, and she departed, saying to me, Cheer up thy heart. I replied, I have no longer any pain. The people of my house, and my friends, communicated, one to another, the good news of my restoration to health, and I remained thus until the Friday, when the old woman came in to me, and asked me respecting my state: so I informed her that I was happy and well. I then dressed and perfumed myself, and sat waiting for the people to go to prayers, that I might repair to the damsel; but the old woman said to me, Thou hast yet more than ample time, and if thou go to the bath and shave, especially for the sake of obliterating the traces of thy disorder, it will be more becoming.—It is a judicious piece of advice, replied I; but I will shave my head first, and then go into the bath.



So I sent for a barber to shave my head, saying to the boy, Go to the market, and bring me a barber, one who is a man of sense, little inclined to impertinence, that he may not make my head ache by his chattering. And the boy went, and brought this sheykh, who, on entering, saluted me; and when I had returned his salutation, he said to me, May God dispel thy grief and thine anxiety, and misfortunes and sorrows! I responded, May God accept thy prayer! He then said, Be cheerful, O my master, for health hath returned to thee.³³² Dost thou desire to be shaved or to be bled?—for it hath been handed down, on the authority of Ibn-'Abbás, that the Prophet said, Whoso shorteneth his hair on Friday, God will avert from him seventy diseases;—and it hath been handed down also, on the same authority, that the Prophet said, Whoso is cupped on Friday will not be secure from the loss of sight and from frequent disease.—Abstain, said I, from this useless discourse, and come immediately, shave my head, for I am weak. And he arose, and, stretching forth his hand, took out a handkerchief, and opened it; and lo, there was in it an astrolabe, consisting of seven plates; and he took it, and went

into the middle of the court, where he raised his head towards the sun, and looked for a considerable time; after which he said to me, Know that there have passed, of this our day, which is Friday, and which is the tenth of Şafar, of the year 263. of the Flight of the Prophet,—upon whom be the most excellent of blessings and peace!—and the ascendant star of which, according to the required rules of the science of computation, is the planet Mars,—seven degrees and six minutes; and it happeneth that Mercury hath come in conjunction with that planet; and this indicateth that the shaving of hair is now a most excellent operation: and it hath indicated to me, also, that thou desirest to confer a benefit upon a person: and fortunate is he!—but after that, there is an announcement that presenteth itself to me respecting a matter which I will not mention to thee.

By Allah, I exclaimed, thou hast wearied me, and dissipated my mind, and augured against me, when I required thee only to shave my head: arise, then, and shave it; and prolong not thy discourse to me. But he replied, By Allah, if thou knewest the truth of the case, thou wouldst demand of me a further explication; and I counsel thee to do this day as I direct thee, according to the calculations deduced from the stars: it is thy duty to praise God, and not to oppose me; for I am one who giveth thee good advice, and who regardeth thee with compassion: I would that I were in thy service for a whole year, that thou mightest do me justice; and I desire not any pay from thee for so doing.—When I heard this, I said to him, Verily thou art killing me this day, and there is no escape for me.—O my master, he replied, I am he whom the people call Eş-Şamit, on account of the paucity of my speech, by which I am distinguished above my brothers; for my eldest brother is named El-Bağboğ; and the second, El-Heddâr; and the third, Bağbağ; and the fourth is named El-Kooz el-Aşwânee; and the fifth, El-Feshshâr; and the sixth is named Shağalığ; and the seventh brother is named Eş-Şamit; and he is myself.

Now when this barber thus overwhelmed me with his talk, I felt as if my gall-bladder had burst, and said to the boy, Give him a quarter of a piece of gold, and let him depart from me for the sake of Allah: for I have no need to shave my head. But the barber on hearing what I said to the boy, exclaimed, What is this that thou hast said, O my lord? By Allah, I will accept from thee no pay unless I serve thee; and serve thee I must; for to do so is incumbent on me, and to perform what thou requirest; and I care not if I receive from thee no money. If thou knowest not my worth, I know thine; and thy father—may

Allah have mercy upon him!—treated us with beneficence; for he was a man of generosity. By Allah, thy father sent for me one day, like this blessed day, and when I went to him, he had a number of his friends with him, and he said to me, Take some blood from me. So I took the astrolabe, and observed the altitude for him, and found the ascendant of the hour to be of evil omen, and that the letting of blood would be attended with trouble: I therefore acquainted him with this, and he conformed to my wish, and waited until the arrival of the approved hour, when I took the blood from him. He did not oppose me; but, on the contrary, thanked me; and in like³³⁴ manner all the company present thanked me; and thy father gave me a hundred pieces of gold for services similar to the letting of blood.—May God, said I, shew no mercy to my father for knowing such a man as thou!—and the barber laughed, and exclaimed, There is no deity but God! Moḥammad is God's Apostle! Extolled be the perfection of Him who changeth others, but is not changed! I did not imagine thee to be otherwise than a man of sense; but thou hast talked nonsense in consequence of thine illness. God hath mentioned, in his Excellent Book, those who restrain their anger, and who forgive men:—but thou art excused in every case. I am unacquainted, however, with the cause of thy haste; and thou knowest that thy father used to do nothing without consulting me; and it hath been said, that the person to whom one applies for advice should be trusted: now thou wilt find no one better acquainted with the affairs of the world than myself, and I am standing on my feet to serve thee. I am not displeased with thee, and how then art thou displeased with me? But I will have patience with thee on account of the favours which I have received from thy father.—By Allah, said I, thou hast wearied me with thy discourse, and overcome me with thy speech! I desire that thou shave my head and depart from me.

I gave vent to my rage; and would have risen, even if he had wetted my head, when he said, I knew that displeasure with me had overcome thee; but I will not be angry with thee, for thy sense is weak, and thou art a youth: a short time ago I used to carry thee on my shoulder, and take thee to the school.—Upon this, I said to him, O my brother, I conjure thee by Allah, depart from me that I may perform my business, and go thou thy way. Then I rent my clothes; and when he saw me do this, he took the razor, and sharpened it, and continued to do so until my soul almost parted from my body; then advancing to my head, he shaved a small portion of it; after which he raised his hand,

and said, O my lord, haste is from the Devil;—and he repeated this couplet:—

Deliberate, and haste not to accomplish thy desire; and be merciful, so shalt thou meet with one merciful: For there is no hand but God's hand is above it; nor oppressor that shall not meet with an oppressor.

O my lord (he then continued), I do not imagine that thou knowest my condition in society; for my hand lighteth upon the heads of kings and emeers and wezeers and sages and learned men; and of such a one as myself hath the poet said,³³⁵—

The trades altogether are like a necklace, and this barber is the chief pearl of the strings. He excelleth all that are endowed with skill, and under his hands are the heads of Kings.

—Leave, said I, that which doth not concern thee! Thou hast contracted my heart, and troubled my mind.—I fancy that thou art in haste, he rejoined. I replied, Yes! Yes! Yes!—Proceed slowly, said he; for verily haste is from the Devil, and it giveth occasion to repentance and disappointment; and he upon whom be blessing and peace hath said, The best of affairs is that which is commenced with deliberation:—and, by Allah, I am in doubt as to thine affair: I wish, therefore, that thou wouldst make known to me what thou art hasting to do; and may it be good; for I fear it is otherwise.

There now remained, to the appointed time, three hours; and he threw the razor from his hand in anger, and, taking the astrolabe, went again to observe the sun; then after he had waited a long time, he returned, saying, There remain, to the hour of prayer, three hours, neither more nor less. For the sake of Allah, said I, be silent; for thou hast crumbled my liver!—and thereupon, he took the razor, and sharpened it as he had done the first time, and shaved another portion of my head. Then stopping again, he said, I am in anxiety on account of thy hurry: if thou wouldst acquaint me with the cause of it, it would be better for thee; for thou knowest that thy father used to do nothing without consulting me.

I perceived now that I could not avoid his importunity, and said within myself, The time of prayer is almost come, and I desire to go before the people come out from the service: if I delay a little longer, I know not how to gain admission to her. I therefore said to him, Be quick, and cease from this chattering and impertinence; for I desire to repair to an entertainment with my friends. But when he heard the mention of the entertainment, he

exclaimed, The day is a blessed day for me! I yesterday conjured a party of my intimate friends to come and feast with me, and forgot to prepare for them anything to eat; and now I have remembered it. Alas for the disgrace that I shall experience from them!—So I said to him, Be in no anxiety on this account, since thou hast been told that I am going to-day to an entertainment; for all the food and drink that is in my house shall be thine if thou use expedition in my affair, and quickly finish shaving my head.—May God recompense thee with every blessing! he replied: describe to me what thou hast for my guests, that I may know it. I have, said I, five dishes of meat, and ten fowls fricandoed, ³³⁶and a roasted lamb.—Cause them to be brought before me, he said, that I may see them. So I had them brought to him, and he exclaimed, Divinely art thou gifted! How generous is thy soul! But the incense and perfumes are wanting.—I brought him, therefore, a box containing nedd and aloes-wood and ambergris and musk, worth fifty pieces of gold.—The time had now become contracted, like my own heart; so I said to him, Receive this, and shave the whole of my head, by the existence of Moḥammad, God bless and save him! But he replied, By Allah, I will not take it until I see all that it contains.—I therefore ordered the boy, and he opened the box to him; whereupon the barber threw down the astrolabe from his hand, and, seating himself upon the ground, turned over the perfumes and incense and aloes-wood in the box until my soul almost quitted my body.



He then advanced, and took the razor, and shaved another small portion of my head; after which he said, By Allah, O my son, I know not whether I

should thank thee or thank thy father; for my entertainment to-day is entirely derived from thy bounty and kindness, and I have no one among my visitors deserving of it; for my guests are, Zeytoon the bath-keeper, and Şaleea the wheat-seller, and 'Owkal the bean-seller, and 'Akresheh the grocer, and Homeyd the dustman, and 'Akárish the milk-seller, and each of these hath a peculiar dance which he performeth, and peculiar verses which he reciteth; and the best of their qualities is, that they are like thy servant, the memlook who is before thee; and I, thy slave, know neither loquacity nor impertinence. As to the bath-keeper, he saith, If I go not to the feast, it cometh to my house!—and as to the dustman, he is witty, and full of frolick: often doth he dance, and say, News, with my wife, is not kept in a chest!—and each of my friends hath jests that another³³⁷ hath not: but the description is not like the actual observation. If thou choose, therefore, to come to us, it will be more pleasant both to thee and to us: relinquish, then, thy visit to thy friends of whom thou hast told us that thou desirest to go to them; for the traces of disease are yet upon thee, and probably thou art going to a people of many words, who will talk of that which concerneth them not; or probably there will be among them one impertinent person; and thy soul is already disquieted by disease.—I replied, If it be the will of God, that shall be on some other day:—but he said, It will be more proper that thou first join my party of friends, that thou mayest enjoy their conviviality, and delight thyself with their salt. Act in accordance with the saying of the poet:—

Defer not a pleasure when it can be had; for fortune often destroyeth our plans.

Upon this I laughed from a heart laden with anger, and said to him, Do what I require, that I may go in the care of God, whose name be exalted! and do thou go to thy friends, for they are waiting thine arrival. He replied, I desire nothing but to introduce thee into the society of these people; for verily they are of the sons of that class among which is no impertinent person; and if thou didst but behold them once, thou wouldst leave all thine own companions.—May God, said I, give thee abundant joy with them, and I must bring them together here some day.—If that be thy wish, he rejoined, and thou wilt first attend the entertainment of thy friends this day, wait until I take this present with which thou hast honoured me, and place it before my friends, that they may eat and drink without waiting for me, and then I will return to thee, and go with thee to thy companions; for there is no false delicacy between me and my companions that should prevent my leaving them: so I will return to thee quickly, and repair with thee whithersoever thou

goest.—Upon this I exclaimed, There is no strength nor power but in God, the High, the Great! Go thou to thy companions, and delight thy heart with them, and leave me to repair to mine, and to remain with them this day, for they are waiting my arrival.—But he said, I will not leave thee to go alone.—The place to which I am going, said I, none can enter except myself.—I suppose then, he rejoined, that thou hast an appointment to-day with some female: otherwise, thou wouldst take me with thee; for I am more deserving than all other men, and will assist thee to attain what thou desirest. I fear that thou art going to visit some strange woman, and that thy life will be lost; for in this city of Baghdád ⁿ⁰³³⁸ one can do anything of this kind, especially on such a day as this; seeing that the Wálee of Baghdád is a terrible, sharp sword.—Wo to thee, O wicked old man! I exclaimed, what are these words with which thou addressest me?—And upon this, he kept a long silence.

The time of prayer had now arrived, and the time of the Khuṭbeh was near, when he had finished shaving my head: so I said to him, Go with this food and drink to thy friends, and I will wait for thee until thou return, and thou shalt accompany me:—and I continued my endeavours to deceive him, that he might go away; but he said to me, Verily thou art deceiving me, and wilt go alone, and precipitate thyself into a calamity from which there will be no escape for thee: by Allah! by Allah! then, quit not this spot until I return to thee and accompany thee, that I may know what will be the result of thine affair.—I replied, Well: prolong not thine absence from me. And he took the food and drink and other things which I had given him, but intrusted them to a porter to convey them to his abode, and concealed himself in one of the by-streets. I then immediately arose. The muëddins on the menárehs had chanted the Selám of Friday; and I put on my clothes, and went forth alone, and, arriving at the by-street, stopped at the door of the house where I had seen the damsel: and lo, the barber was behind me, and I knew it not. I found the door open, and entered; and immediately the master of the house returned from the prayers, and entered the saloon, and closed the door; and I said within myself, How did this devil discover me?

Now it happened, just at this time, for the fulfilment of God's purpose to rend the veil of protection before me, that a female slave belonging to the master of the house committed some offence, in consequence of which he beat her, and she cried out; whereupon a male slave came in to him to liberate her; but he beat him also, and he likewise cried out; and the barber concluded that he was beating me; so he cried, and rent his clothes, and sprinkled dust upon his

head, shrieking, and calling for assistance. He was surrounded by people, and said to them, My master hath been killed in the house of the Kádee! Then running to my house, crying out all the while, and with a crowd behind him, he gave the news to my family; and I knew not what he had done when they approached, crying, Alas for our master!—the barber all the while being before them, with his clothes rent, and a number of the people of the city with them. They continued shrieking, the barber shrieking at their head, and all of them exclaiming, Alas for our slain!—Thus they advanced to the house in³³⁹ which I was confined; and when the Kádee heard of this occurrence, the event troubled him, and he arose, and opened the door, and seeing a great crowd, he was confounded, and said, O people, what is the news? The servants replied, Thou hast killed our master.—O people, rejoined he, what hath your master done unto me that I should kill him; and wherefore do I see this barber before you?—Thou hast just now beaten him with mikra'ahs, said the barber; and I heard his cries.—What hath he done that I should kill him? repeated the Kádee. And whence, he added, came he; and whither would he go?—Be not an old man of malevolence, exclaimed the barber; for I know the story, and the reason of his entering thy house, and the truth of the whole affair: thy daughter is in love with him, and he is in love with her; and thou hast discovered that he had entered thy house, and hast ordered thy young men, and they have beaten him. By Allah, none shall decide between us and thee except the Khaleefeh; or thou shalt bring forth to us our master that his family may take him; and oblige me not to enter and take him forth from you: haste then thyself to produce him.



Upon this, the Kádee was withheld from speaking, and became utterly abashed before the people: but presently he said to the barber, If thou speak truth, enter thyself, and bring him forth. So the barber advanced, and entered the house; and when I saw him do so, I sought for a way to escape; but I found no place of refuge except a large chest which I observed in the same apartment in which I then³⁴⁰ was: I therefore entered this, and shut down the lid, and held in my breath. Immediately after, the barber ran into the saloon, and, without looking in any other direction than that in which I had concealed myself, came thither: then turning his eyes to the right and left, and seeing nothing but the chest, he raised it upon his head; whereupon my reason forsook me. He quickly descended with it; and I, being now certain that he would not quit me, opened the chest, and threw myself upon the ground. My leg was broken by the fall; and when I came to the door of the house, I found a multitude of people: I had never seen such a crowd as was there collected on that day; so I began to scatter gold among them, to divert them; and while they were busied in picking it up, I hastened through the by-streets of

Baghdád, followed by this barber; and wherever I entered, he entered after me, crying, They would have plunged me into affliction on account of my master! Praise be to God who aided me against them, and delivered my master from their hands! Thou continuedst, O my master, to be excited by haste for the accomplishment of thine evil design until thou broughtest upon thyself this event; and if God had not blessed thee with me, thou hadst not escaped from this calamity into which thou hast fallen; and they might have involved thee in a calamity from which thou wouldst never have escaped. Beg, therefore, of God, that I may live for thy sake, to liberate thee in future. By Allah, thou hast almost destroyed me by thine evil design, desiring to go alone: but we will not be angry with thee for thine ignorance, for thou art endowed with little sense, and of a hasty disposition.—Art thou not satisfied, replied I, with that which thou hast done, but wilt thou run after me through the market-streets?—And I desired for death to liberate me from him; but found it not; and in the excess of my rage I ran from him, and, entering a shop in the midst of the market, implored the protection of its owner; and he drove away the barber from me.

I then seated myself in a magazine belonging to him, and said within myself, I cannot now rid myself of this barber; but he will be with me night and day, and I cannot endure the sight of his face. So I immediately summoned witnesses, and wrote a document, dividing my property among my family, and appointing a guardian over them, and I ordered him to sell the house and all the immoveable possessions, charging him with the care of the old and young, and set forth at once on a journey in order to escape from this wretch. I then arrived in your country, where I took up my abode, and have remained a³⁴¹ considerable time; and when ye invited me, and I came unto you, I saw this vile wretch among you, seated at the upper end of the room. How, then, can my heart be at ease, or my sitting in your company be pleasant to me, with this fellow, who hath brought these events upon me, and been the cause of the breaking of my leg?

The young man still persevered in his refusal to remain with us; and when we had heard his story, we said to the barber, Is this true which the young man hath said of thee?—By Allah, he answered, it was through my intelligence that I acted thus towards him; and had I not done so, he had perished: myself only was the cause of his escape; and it was through the goodness of God, by my means, that he was afflicted by the breaking of his leg instead of being punished by the loss of his life. Were I a person of many words, I had not

done him this kindness; and now I will relate to you an event that happened to me, that ye may believe me to be a man of few words, and less of an impertinent than my brothers; and it was this:—





THE BARBER'S STORY OF HIMSELF

I was living in Baghdád, in the reign of the Prince of the Faithful El-Muntaşir bi-lláh, who loved the poor and indigent, and associated with the learned and virtuous; and it happened, one day, that he was incensed against ten persons, in consequence of which, he ordered the chief magistrate of Baghdád to bring them to him in a boat. I saw them, and I said within myself, These persons have assembled for nothing but an entertainment, and, I suppose, will pass their day in this boat eating and drinking; and none shall be their companion but myself:—so I embarked, and mixed myself among them; and when they had landed on the opposite bank, the guards of the Wálee came with chains, and put them upon their necks, and put a chain upon my neck also.—Now this, O people, is it not a proof of my generosity, and of my paucity of speech? For I determined not to speak.—They took us, therefore, all together, in chains, and placed us before El-Muntaşir bi-lláh, the Prince of the Faithful; whereupon he gave orders to strike off the heads of the ten; and the executioner struck off the heads of the ten, and I remained. The Khaleefeh

then turning his eyes, and beholding me, said to the executioner, Wherefore dost thou not strike off the heads of all the ten? He answered, I have beheaded every one of the ten.—I do not think, rejoined the Khaleefeh, that thou hast beheaded more than nine; and this who is before me is the tenth. But the executioner replied, By thy beneficence, they are ten.—Count them, said the Khaleefeh. And they counted them; and lo, they were ten. The Khaleefeh then looked³⁴³ towards me, and said, What hath induced thee to be silent on this occasion; and how hast thou become included among the men of blood?—And when I heard the address of the Prince of the Faithful, I said to him, Know, O Prince of the Faithful, that I am the sheykh Eş-Şámit (the silent): I possess, of science, a large stock; and as to the gravity of my understanding, and the quickness of my apprehension, and the paucity of my speech, they are unbounded: my trade is that of a barber; and yesterday, early in the morning, I saw these ten men proceeding to the boat; whereupon I mixed myself with them, and embarked with them, thinking that they had met together for an entertainment; but soon it appeared that they were criminals; and the guards came to them, and put chains upon their necks, and upon my neck also they put a chain; and from the excess of my generosity I was silent, and spoke not: my speech was not heard on that occasion, on account of the excess of my generosity; and they proceeded with us until they stationed us before thee, and thou gavest the order to strike off the heads of the ten, and I remained before the executioner, and acquainted you not with my case. Was not this great generosity which compelled me to accompany them to slaughter? But throughout my life I have acted in this excellent manner.

When the Khaleefeh heard my words, and knew that I was of a very generous character, and of few words, and not inclined to impertinence as this young man, whom I delivered from horrors, asserteth, he said, Hast thou brothers? I answered, Yes: six.—And are thy six brothers, said he, like thyself, distinguished by science and knowledge, and paucity of speech? I answered, They lived not so as to be like me: thou hast disparaged me by thy supposition, O Prince of the Faithful, and it is not proper that thou shouldst compare my brothers to me; for through the abundance of their speech, and the smallness of their generous qualities, each of them experienced a defect: the first was lame; the second, deprived of many of his teeth; the third, blind; the fourth, one-eyed; the fifth, cropped of his ears; and the sixth had both his lips cut off: and think not, O Prince of the Faithful, that I am a man of many words: nay, I must prove to thee that I am of a more generous character than

they; and each of them met with a particular adventure, in consequence of which he experienced a defect: if thou please, I will relate their stories to thee.³⁴⁴



THE BARBER'S STORY OF HIS FIRST BROTHER.

Know, O Prince of the Faithful, that the first (who was named El-Baḳboḳ) was the lame one. He practised the art of a tailor in Baghdád, and used to sew in a shop which he hired of a man possessing great wealth, who lived over the shop, and who had, in the lower part of his house, a mill. And as my lame brother was sitting in his shop one day, sewing, he raised his head, and saw a woman like the rising full moon, at a projecting window of the house, looking at the people passing by; and as soon as he beheld her, his heart was entangled by her love. He passed that day gazing at her, and neglecting his occupation, until the evening; and on the following morning he opened his shop, and sat down to sew; but every time that he sewed a stitch, he looked

towards the window; and in this state he continued, sewing nothing sufficient to earn a piece of silver.

On the third day he seated himself again in his place, looking towards the woman; and she saw him, and, perceiving that he had become enslaved by her love, laughed in his face, and he, in like manner, laughed in her face. She then disappeared from before him, and sent to him her slave-girl, with a wrapper containing a piece of red flowered silk; and the girl, coming to him, said to him, My mistress saluteth thee, and desireth thee to cut out for her, with the hand of skill, a shirt of this piece, and to sew it beautifully. So he answered, I hear and obey:—and he cut out for her the shirt, and finished the sewing of it on that day; and on the following day the³⁴⁵ slave-girl came to him again; and said to him, My mistress saluteth thee, and saith to thee, How didst thou pass last night?—for she tasted not sleep, from her passion for thee.—She then placed before him a piece of yellow satin, and said to him, My mistress desireth thee to cut out for her, of this piece, two pairs of trousers, and to make them this day. He replied, I hear and obey. Salute her with abundant salutations, and say to her, Thy slave is submissive to thine order, and command him to do whatsoever thou wilt.—He then busied himself with the cutting out, and used all diligence in sewing the two pairs of trousers; and presently the woman looked out at him from the window, and saluted him by a sign, now casting down her eyes, and now smiling in his face, so that he imagined he should soon obtain possession of her. After this, she disappeared from before him, and the slave-girl came to him; so he delivered to her the two pairs of trousers, and she took them and departed: and when the night came, he threw himself upon his bed, and remained turning himself over in restlessness until the morning.

On the following day, the master of the house came to my brother, bringing some linen, and said to him, Cut out and make this into shirts for me. He replied, I hear and obey:—and ceased not from his work until he had cut out twenty shirts by the time of nightfall, without having tasted food. The man then said to him, How much is thy hire for this?—but my brother answered not; and the damsel made a sign to him that he should receive nothing, though he was absolutely in want of a single copper coin. For three days he continued scarcely eating or drinking anything, in his diligence to accomplish his work, and when he had finished it, he went to deliver the shirts.

Now the young woman had acquainted her husband with the state of my brother's mind, but my brother knew not this; and she planned with her husband to employ him in sewing without remuneration, and moreover to amuse themselves by laughing at him: so, when he had finished all the work that they gave him, they contrived a plot against him, and married him to their slave-girl; and on the night when he desired to introduce himself to her, they said to him, Pass this night in the mill, and to-morrow thou shalt enjoy happiness. My brother, therefore, thinking that their intention was good, passed the night in the mill alone. Meanwhile, the husband of the young woman went to the miller, and instigated him by signs to make my brother turn the mill. The miller, accordingly, went in to him at midnight, and began to exclaim, Verily this bull is lazy, while there is a great quantity of³⁴⁶ wheat, and the owners of the flour are demanding it: I will therefore yoke him in the mill, that he may finish the grinding of the flour:—and so saying, he yoked my brother, and thus he kept him until near morning, when the owner of the house came, and saw him yoked in the mill, and the miller flogging him with the whip; and he left him, and retired. After this, the slave-girl to whom he had been contracted in marriage came to him early in the morning, and, having unbound him from the mill, said to him, Both I and my mistress have been distressed by this which hath befallen thee, and we have participated in the burden of thy sorrow. But he had no tongue wherewith to answer her, by reason of the severity of the flogging. He then returned to his house; and lo, the sheykh who had performed the marriage-contract came and saluted him, saying, May God prolong thy life! May thy marriage be blessed!—May God not preserve the liar! returned my brother: thou thousandfold villain! By Allah, I went only to turn the mill in the place of the bull until the morning.—Tell me thy story, said the sheykh:—and my brother told him what had happened to him: upon which the sheykh said, Thy star agreeth not with hers: but if thou desire that I should change for thee the mode of the contract, I will change it for another better than it, that thy star may agree with hers.—See then, replied my brother, if thou hast any other contrivance to employ.

My brother then left him, and repaired again to his shop, hoping that somebody might give him some work, with the profit of which he might obtain his food; and lo, the slave-girl came to him. She had conspired with her mistress to play him this trick, and said to him, Verily, my mistress is longing for thee, and she hath gone up to look at thy face from the window. And my brother had scarcely heard these words when she looked out at him

from the window, and, weeping, said, Wherefore hast thou cut short the intercourse between us and thee? But he returned her no answer: so she swore to him that all that had happened to him in the mill was not with her consent; and when my brother beheld her beauty and loveliness, the troubles that had befallen him became effaced from his memory, and he accepted her excuse, and rejoiced at the sight of her. He saluted her, therefore, and conversed with her, and then sat a while at his work; after which the slave-girl came to him, and said, My mistress saluteth thee, and informeth thee that her husband hath determined to pass this next night in the house of one of his intimate friends; wherefore, when he hath gone thither, do thou come to her.—Now the husband³⁴⁷ of the young woman had said to her, How shall we contrive when he cometh to thee that I may take him and drag him before the Wálee? She replied, Let me then play him a trick, and involve him in a disgrace for which he shall be paraded throughout this city as an example to others:—and my brother knew nothing of the craftiness of women. Accordingly, at the approach of evening, the slave-girl came to him, and, taking him by the hand, returned with him to her mistress, who said to him, Verily, O my master, I have been longing for thee.—Hasten then, said he, to give me a kiss, first of all. And his words were not finished, when the young woman's husband came in from his neighbour's house, and, seizing my brother, exclaimed to him, By Allah, I will not loose thee but in the presence of the chief magistrate of the police. My brother humbled himself before him; but, without listening to him, he took him to the house of the Wálee, who flogged him with whips, and mounted him upon a camel, and conveyed him through the streets of the city, the people crying out, This is the recompense of him who breaketh into the hareems of others!—and he fell from the camel, and his leg broke: so he became lame. The Wálee then banished him from the city; and he went forth, not knowing whither to turn his steps: but I, though enraged, overtook him, and brought him back; and I have taken upon myself to provide him with meat and drink unto the present day.

The Khaleefeh laughed at my story, and exclaimed, Thou hast spoken well:—but I replied, I will not accept this honour until thou hast listened to me while I relate to thee what happened to the rest of my brothers; and think me not a man of many words.—Tell me, said the Khaleefeh, what happened to all thy brothers, and grace my ears with these nice particulars: I beg thee to employ exuberance of diction in thy relation of these pleasant tales.



THE BARBER'S STORY OF HIS SECOND BROTHER.

So I said, Know, O Prince of the Faithful, that my second brother, whose name was El-Heddár, was going one day to transact some business, when an old woman met him, and said to him, O man, stop a little, that I may propose to thee a thing, which, if it please thee, thou shalt do for me. My brother,

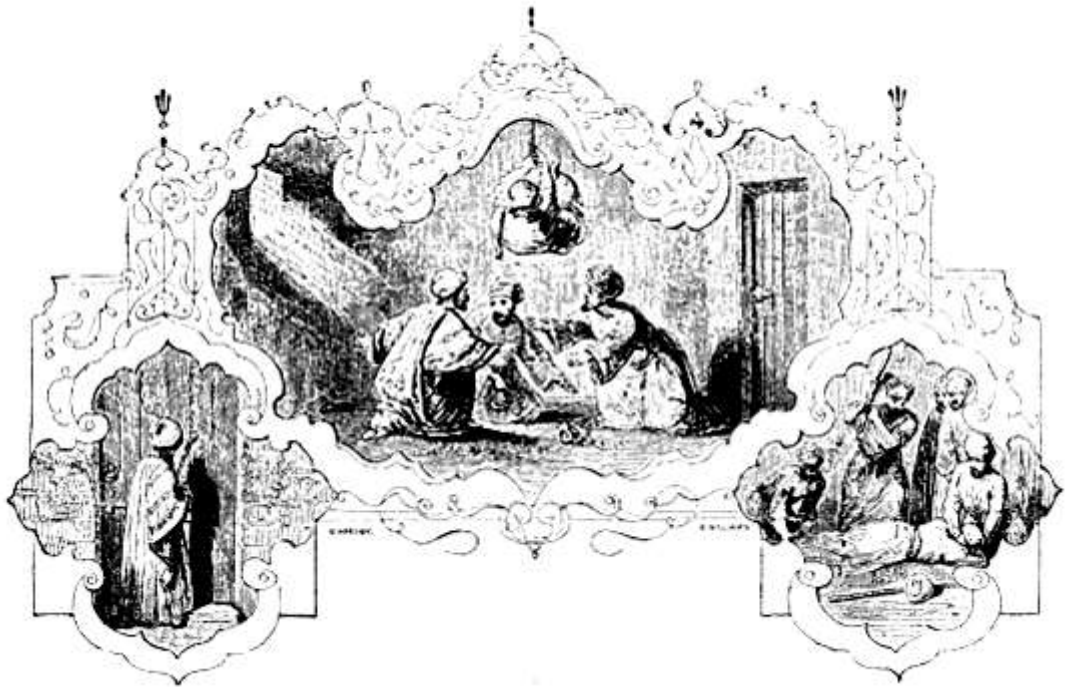
therefore, stopped; and she said to him, I will guide thee to a thing, and rightly direct thee to it, on the condition that thy words be not many. So he said, Communicate what thou hast to tell me:—and she proceeded thus:—What sayest thou of a handsome house, with running water, and fruit and wine, and a beautiful face to behold, and a smooth cheek to kiss, and an elegant form to embrace; and to enjoy all these pleasures without interruption? Now, if thou wilt act agreeably with the condition that I have imposed upon thee, thou wilt see prosperity.—When my brother had heard her words, he said to her, O my mistress, how is it that thou hast sought me out in preference to all the rest of the creation for this affair; and what is there in me that hath pleased thee? She replied, Did I not say to thee that thou must not be a person of many words? Be silent then, and come with me.

The old woman then went her way, my brother following her, eager to enjoy the pleasures which she had described to him, until they had entered a spacious house, when she went up with him to an upper story, and my brother perceived that he was in a beautiful palace, in³⁴⁹which he beheld four damsels, than whom none more lovely had ever been seen, singing with voices that would charm a heart as insensible as stone. One of these damsels drank a cup of wine; and my brother said to her, May it be attended with health and vigour!—and advanced to wait upon her; but she prevented his doing so, giving him to drink a cup of wine; and as soon as he had drunk it, she slapped him on his neck. When he found that she treated him thus, he went out from the chamber in anger, and with many words; but the old woman, following him, made a sign to him with her eye that he should return: so he returned, and seated himself, without speaking; and upon this, the damsel slapped him again upon the back of his neck until he became senseless; after which, recovering, he withdrew again. The old woman, however, overtook him, and said to him, Wait a little, and thou shalt attain thy wish.—How many times, said he, shall I wait a little before I attain it? The old woman answered, When she hath become exhilarated with wine thou shalt obtain her favour. He therefore returned to his place, and resumed his seat. All the four damsels then arose, and the old woman directed them to divest my brother of his outer clothes, and to sprinkle some rose-water upon his face; and when they had done so, the most beautiful one among them said to him, May Allah exalt thee to honour! Thou hast entered my abode, and if thou have patience to submit to my requisitions, thou wilt attain thy wish.—O my mistress, he replied, I am thy slave, and under thy authority.—Know then,

said she, that I am devotedly fond of frolic, and he who complieth with my demands will obtain my favour. Then she ordered the other damsels to sing; and they sang so that their hearers were in an ecstasy; after which the chief lady said to one of the other damsels, Take thy master, and do what is required, and bring him back to me immediately.

Accordingly, she took him away, ignorant of that which she was about to do; and the old woman came to him, and said, Be patient; for there remaineth but little to do. He then turned towards the damsel, and the old woman said to him, Be patient: thou hast almost succeeded, and there remaineth but one thing, which is, to shave thy beard.—How, said he, shall I do that which will disgrace me among the people? The old woman answered, She desireth this only to make thee like a beardless youth, that there may be nothing on thy face to prick her; for her heart is affected with a violent love for thee. Be patient, therefore, and thou shalt attain thy desire.—So my brother patiently submitted to the damsel's directions: his beard was shaven,³⁵⁰ and he was shorn also of his eyebrows and mustaches, and his face was painted red, before the damsel took him back to the chief lady, who, when she saw him, was at first frightened at him, and then laughed until she fell backwards, and exclaimed, O my master, thou hast gained me by these proofs of thine amiable manners! She then conjured him by her life to arise and dance; and he did so; and there was not a single cushion in the chamber that she did not throw at him. In like manner also the other damsels threw at him various things, such as oranges, and limes, and citrons, until he fell down senseless from the pelting, while they slapped him incessantly upon the back of his neck, and cast things in his face. But at length the old woman said to him, Now thou hast attained thy wish. Know that there remaineth to thee no more beating, nor doth there remain for thee to do more than one thing, namely, this: it is her custom, when she is under the influence of wine, to suffer no one to come near her until she hath taken off her outer clothes; thou, being prepared in the like manner, must run after her, and she will run before thee as though she were flying from thee; but cease not to follow her from place to place until thou overtake her. He arose, therefore, and did so: the lady ran before, and as he followed her, she passed from chamber to chamber, and he still ran after her. At last he heard her utter a slight sound as she ran before him, and, continuing his pursuit, he suddenly found himself in the midst of the street.

This street was in the market of the leather-sellers, who were then crying skins for sale; and when the people there collected saw him in this condition, almost naked, with shaven beard and eyebrows and mustaches, and with his face painted red, they shouted at him, and raised a loud laugh, and some of them beat him with the skins until he became insensible. They then placed him upon an ass, and conducted him to the Wálee, who exclaimed, What is this?—They answered, This descended upon us from the house of the Wezeer, in this condition. And the Wálee inflicted upon him a hundred lashes, and banished him from the city: but I went out after him, and brought him back privately into the city, and allotted him a maintenance. Had it not been for my generous disposition, I had not borne with such a person.³⁵¹



THE BARBER'S STORY OF HIS THIRD BROTHER.

As to my third brother (the blind man, Baḳbaḳ), who was also surnamed Ḳuffeh, fate and destiny impelled him one day to a large house, and he knocked at the door, hoping that its master would answer him, and that he might beg of him a trifle. The owner called out, Who is at the door?—but my

brother answered not; and then heard him call with a loud voice, Who is this? Still, however, he returned him no answer; and he heard the sounds of his footsteps approaching until he came to the door and opened it, when he said to him, What dost thou desire? My brother answered, Something for the sake of God, whose name be exalted!—Art thou blind? said the man; and my brother answered, Yes.—Then give me thy hand rejoined the master of the house;—so my brother stretched forth to him his hand, and the man took him into the house, and led him up from stair-case to stair-case until he had ascended to the highest platform of the roof: my brother thinking that he was going to give him some food or money: and when he had arrived at this highest terrace, of his house, the owner said, What dost thou desire, O blind man!—I desire something, he answered again, for the sake of God, whose name be exalted!—May God, replied the man, open to thee some other way!—What is this! exclaimed my brother: couldst thou not tell me so when I was below?—Thou vilest of the vile! retorted the other: why didst thou not ask of me something for the sake of God when³⁵² thou heardest my voice the first time, when thou wast knocking at the door?—What then, said my brother, dost thou mean to do to me?—The man of the house answered, I have nothing to give thee.—Then take me down the stairs, said my brother. The man replied, The way is before thee. So my brother made his way to the stairs, and continued descending until there remained, between him and the door, twenty steps, when his foot slipped and he fell, and, rolling down, broke his head.

He went forth, not knowing whither to direct his steps, and presently there met him two blind men, his companions, who said to him, What hath happened to thee this day? My brother, therefore, related to them the event that had just befallen him: and then said to them, O my brothers, I desire to take a portion of the money now in our possession, to expend it upon myself.—Now the owner of the house which he had just before entered had followed him to acquaint himself with his proceedings, and without my brother's knowledge he walked behind him until the latter entered his abode; when he went in after him, still unknown. My brother then sat waiting for his companions; and when they came in to him, he said to them, Shut the door, and search the room, lest any stranger have followed us. When the intruder, therefore, heard what he said, he arose, and clung to a rope that was attached to the ceiling; and the blind men went feeling about the whole of the chamber, and, finding no one, returned and seated themselves by my brother,

and brought forth their money, and counted it; and lo, it was more than ten thousand pieces of silver. Having done this, they laid it in a corner of the room, and each of them took of the surplus of that sum as much as he wanted, and they buried the ten thousand pieces of silver in the earth; after which, they placed before themselves some food, and sat eating; but my brother heard the sound of a stranger by his side, and said to his friends, Is there a stranger among us? Then stretching forth his hand, it grasped the hand of the intruder; whereupon he cried out to his companions, saying, Here is a stranger!—and they fell upon him with blows until they were tired, when they shouted out, O Muslims! a thief hath come in upon us, and desireth to take our property!—and immediately a number of persons collected around them.

Upon this, the stranger whom they accused of being a thief shut his eyes, feigned to be blind like themselves, so that no one who saw him doubted him to be so; and shouted, O Muslims! I demand protection of Allah and the Sultán! I demand protection of Allah and³⁵³ the Wálee! I demand protection of Allah and the Emeer! for I have important information to give to the Emeer!—and before they could collect their thoughts, the officers of the Wálee surrounded them and took them all, including my brother, and conducted them before their master. The Wálee said, What is your story?—and the stranger replied, Hear my words, O Wálee; the truth of our case will not become known to thee but by means of beating; and if thou wilt, begin by beating me before my companions. The Wálee therefore said, Throw down this man, and flog him with whips:—and accordingly they threw him down and flogged him; and when the stripes tortured him, he opened one of his eyes; and after they had continued the flogging a little longer, he opened his other eye; upon which the Wálee exclaimed, What meaneth this conduct, O thou villain?—Grant me indemnity, replied the man, and I will acquaint thee:—and the Wálee having granted his request, he said, We four pretend that we are blind, and, intruding among other people, enter their houses, and see their women, and employ stratagems to corrupt them, and to obtain money from them. We have acquired, by these means, vast gain, amounting to ten thousand pieces of silver; and I said to my companions, Give me my due, two thousand and five hundred; and they rose against me and beat me, and took my property. I beg protection, therefore, of Allah and of thee; and thou art more deserving of my share than they. If thou desire to know the

truth of that which I have said, flog each of them more than thou hast flogged me, and he will open his eyes.

So the Wálee immediately gave orders to flog them, and the first of them who suffered was my brother. They continued beating him until he almost died; when the Wálee said to them, O ye scoundrels! do ye deny the gracious gift of God, feigning yourselves to be blind? My brother exclaimed, Alláh! Alláh! Alláh! there is none among us who seeth!—They then threw him down again, and ceased not to beat him until he became insensible, when the Wálee said, Leave him until he shall have recovered, and then give him a third flogging:—and in the meantime, he gave orders to flog his companions, to give each of them more than three hundred stripes; while the seeing man said to them, Open your eyes, or they will flog you again after this time. Then addressing himself to the Wálee, he said, Send with me some person to bring thee the property; for these men will not open their eyes, fearing to be disgraced before the spectators. And the Wálee sent with him a man, who brought him the money; and he took it,³⁵⁴ and gave to the informer, out of it, two thousand and five hundred pieces of silver, according to the share which he claimed, in spite of the others (retaining the rest), and banished from the city my brother and the two other men; but I went forth, O Prince of the Faithful, and, having overtaken my brother, asked him respecting his sufferings; and he acquainted me with that which I have related unto thee. I then brought him back secretly into the city, and allotted him a supply of food and drink as long as he lived.

The Khaleefeh laughed at my story, and said, Give him a present, and let him go:—but I replied, I will receive nothing until I have declared to the Prince of the Faithful what happened to the rest of my brothers, and made it manifest to him that I am a man of few words:—whereupon the Khaleefeh said, Crack our ears, then, with thy ridiculous stories, and continue to us thy disclosure of vices and misdeeds. So I proceeded thus:—



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My fourth brother, O Prince of the Faithful, was the one-eyed (named El-Kooz el-Aṣwánee): he was a butcher in Baghdád, and both sold meat and reared lambs; and the great and the rich had recourse to him to purchase of him their meat; so that he amassed great wealth, and became possessor of cattle and houses. Thus he continued to prosper for a long time; and as he was in his shop, one day, there accosted him an old man with a long beard, who handed to him some money, saying, Give me some meat for it. So he took the money, and gave him the meat; and when the old man had gone away, my brother looked at the money which he had payed him, and, seeing that it was of a brilliant whiteness, put it aside by itself. This old man continued to repair to him during a period of five months, and my brother always threw his money into a chest by itself; after which period he desired to take it out for the purpose of buying some sheep; but on opening the chest, he found all the contents converted into white paper, clipped round; and he slapped his face, and cried out; whereupon a number of people collected around him, and he related to them his story, at which they were astonished.

He then went again, as usual, into his shop, and, having killed a ram, and hung it up within the shop, he cut off some of the meat, and suspended it outside, saying within himself, Perhaps now this old man will come again, and if so, I will seize him:—and very soon after, the old man approached with his money; upon which my brother arose, and, laying hold upon him, began to cry out, O Muslims, come to my³⁵⁶ aid, and hear what this scoundrel hath done unto me! But when the old man heard his words, he said to him, Which will be more agreeable to thee—that thou abstain from disgracing me, or that I disgrace thee, before the people?—For what wilt thou disgrace me? said my brother. The old man answered, For thy selling human flesh for mutton.—Thou liest, thou accursed! exclaimed my brother.—None is accursed, rejoined the old man, but he who hath a man suspended in his shop. My brother said, If it be as thou hast asserted, my property and blood shall be lawful to thee:—and immediately the old man exclaimed, O ye people here assembled! verily this butcher slaughtereth human beings, and selleth their flesh for mutton; and if ye desire to know the truth of my assertion, enter his shop! So the people rushed upon his shop, and beheld the ram converted into a man, hung up; and they laid hold upon my brother, crying out against him, Thou infidel! Thou scoundrel!—and those who had been his dearest friends turned upon him and beat him; and the old man gave him a blow upon his

eye, and knocked it out. The people then carried the carcass, and took with them my brother, to the chief magistrate of the police; and the old man said to him, O Emeer, this man slaughtereth human beings, and selleth their flesh for mutton; and we have therefore brought him to thee: arise, then, and perform the requisition of God, whose might and glory be extolled! Upon this, the magistrate thrust back my brother from him, and, refusing to listen to what he would have said, ordered that five hundred blows of a staff should be inflicted upon him, and took all his property. Had it not been for the great amount of his wealth, he had put him to death. He then banished him from the city.

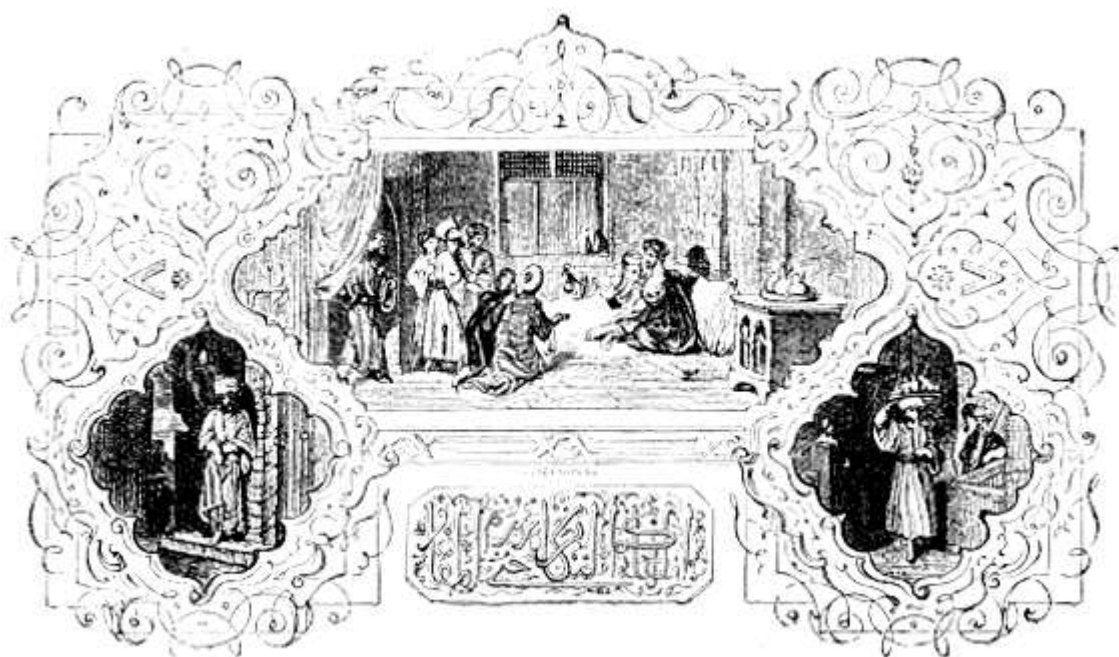
My brother, therefore, went forth in a state of distraction, not knowing what course to pursue; but he journeyed onwards until he arrived at a great city, where he thought fit to settle as a shoemaker: so he opened a shop, and sat there working for his subsistence. And one day he went forth on some business, and, hearing the neighing of horses, he inquired respecting the cause, and was told that the King was going forth to hunt; whereupon he went to amuse himself with the sight of the procession: but the King happening to look on one side, his eye met that of my brother, and immediately he hung down his head, and exclaimed, I seek refuge with God from the evil of this day! He then turned aside the bridle of his horse, and rode back, and all his troops returned with him; after which, he ordered his pages to run after my brother, and to beat him; and they did so,³⁵⁷ giving him so severe a beating that he almost died; and he knew not the cause. He returned to his abode in a miserable plight, and afterwards went and related his misfortune to one of the King's attendants, who laughed at the recital until he fell backwards, and said to him, O my brother, the King cannot endure the sight of a one-eyed person, and especially when the defect is that of the left eye; for in this case, he faileth not to put the person to death.

When my brother heard these words, he determined to fly from that city; and forthwith departed from it, and repaired to another city, where there was no King. Here he remained a long time; and after this, as he was meditating upon his adventure in the former city, he went out one day to amuse himself, and heard again the neighing of horses behind him; upon which he exclaimed, The decree of God hath come to pass! and ran away, seeking for a place in which to conceal himself; but he found none, until, continuing his search, he saw a door set up as a barricade: so he pushed this, and it fell down; and, entering the doorway, he beheld a long passage, into which he

advanced. Suddenly, however, two men laid hold upon him, and exclaimed, Praise be to God who hath enabled us to take thee, O thou enemy of God! For these three nights thou hast suffered us to enjoy neither quiet nor sleep, and we have found no repose: nay, thou hast given us a foretaste of death!—O men, said my brother, what hath happened unto you? They answered, Thou keepest a watch upon us, and desirest to disgrace us, and to disgrace the master of the house! Is it not enough for thee that thou hast reduced him to poverty, thou and thy companions? Produce now the knife wherewith thou threatenest us every night.—And so saying, they searched him, and found upon his waist the knife with which he cut the shoe-leather.—O men, he exclaimed, fear God in your treatment of me, and know that my story is wonderful. They said, What then is thy story? So he related it to them, in the hope that they would liberate him: but they believed not what he said; and, instead of shewing him any regard, they beat him, and tore his clothes; whereupon, his body becoming exposed to their view, they discovered upon his sides the marks of beating with miḵra'ahs, and exclaimed, O wretch! these scars bear testimony to thy guilt. They then conducted him before the Wálee, while he said within himself, I am undone for my transgressions, and none can deliver me but God, whose name be exalted! And when he was brought before the Wálee, the magistrate said to him, O thou scoundrel! nothing but a heinous crime hath occasioned thy having been³⁵⁸ beaten with miḵra'ahs:—and he caused a hundred lashes to be inflicted upon him; after which, they mounted him upon a camel, and proclaimed before him, This is the recompense of him who breaketh into men's houses!—But I had already heard of his misfortunes, and gone forth, and found him; and I accompanied him about the city while they were making this proclamation, until they left him; when I took him, and brought him back secretly into Baghdád, and apportioned him a daily allowance of food and drink.



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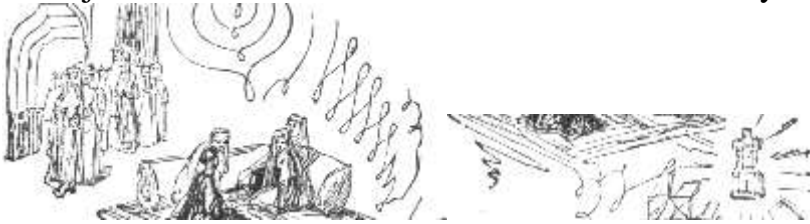
THE BARBER'S STORY OF HIS FIFTH BROTHER.

My fifth brother (El-Feshshár) was cropped of his ears, O Prince of the Faithful. He was a pauper, who begged alms by night, and subsisted upon what he thus acquired by day: and our father was a very old man, and he fell sick and died, leaving to us seven hundred pieces of silver, of which each of us took his portion; namely, a hundred pieces. Now my fifth brother, when he had received his share, was perplexed, not knowing what to do with it; but while he was in this state, it occurred to his mind to buy with it all kinds of articles of glass, and to sell them and make profit; so he bought glass with his hundred pieces of silver, and put it in a large tray, and sat upon an elevated place, to sell it, leaning his back against a wall. And as he sat, he meditated, and said within himself, Verily my whole stock consisteth of this glass: I will sell it for two hundred pieces of silver; and with the two hundred I will buy other glass, which I will sell for four hundred; and thus I will continue buying and selling until I have acquired great wealth. Then with this I will purchase all kinds of merchandise and essences and jewels, and so obtain vast gain. After that, I will buy a handsome house, and memlooks, and horses, and gilded saddles; and I will eat and drink; and I will not leave in the city a single female singer but I will have her brought to my house that I may hear her songs.—All this he calculated with the tray of³⁶⁰ glass lying before him.—Then, said he, I will send all the female betrothers to seek in marriage for me the daughters of Kings and Wezeers; and I will demand as my wife the daughter of the chief Wezeer; for I have heard that she is endowed with perfect beauty and surprising loveliness: and I will give as her dowry a thousand



pieces of gold. If her father consent, my wish is attained; and if he

consent not, I will take her by force, in spite of him: and when I have come back to my house, I will buy ten young eunuchs, and I will purchase the apparel of Kings and Sultans, and cause to be made for me a saddle of gold set with jewels: after which³⁶¹ I will ride every day upon a



horse,





with slaves behind me and before me, and go about through the streets and markets to amuse myself, while the people will salute me and pray for me. Then I will pay a visit to the Wezeer, who is the father of the maiden, with memlooks behind me and before me, and on my right hand and on my left; and when he seeth me, he will rise to me, in humility, and seat me in his own place; and he himself will sit down below me, because I am his son-in-law. I will then order one of the servants to bring a purse containing the pieces of gold which compose the dowry; and he will place it before the Wezeer; and I will add to it another purse, that he may know my manly spirit and excessive generosity, and that the world is contemptible in my eye: and when he addresseth me with ten words, I will answer him with two. And I will return to my house; and when any person cometh to me from the house of the Wezeer, I will clothe him with a rich dress: but if any come with a present, I will return it: I will certainly not accept it. Then, on the night of the bridal display, I will attire myself in the most magnificent of my dresses, and sit upon a mattress covered with silk; and when my wife cometh to me, like the full moon, decked with her ornaments and apparel, I will command her to stand before me as stands the timid and the abject; and I will not look at her, on account of the haughtiness of my spirit and the gravity of my wisdom; so that the maids will say, O our master and our lord, may we be thy sacrifice! This thy wife, or rather thy handmaid, awaiteth thy kind regard, and is standing before thee: then graciously bestow on her one glance; for the posture hath become painful to



her.—Upon this, I will³⁶²



raise my head, and look at her with one glance, and again incline my head downwards; and thus I will do until the ceremony of displaying her is finished; whereupon they will conduct her to the sleeping-chamber; and I will rise from my place, and go to another apartment, and put

on my night-dress, and go to the chamber in which she is sitting, where I will seat myself upon the deewán; but I will not look towards her. The tire-women will urge me to approach her; but I will not hear their words, and will order some of the attendants to bring a purse containing five hundred pieces of gold for them, and command them to retire from the chamber. And when they have gone, I will seat myself by the side of the bride; but with averted countenance, that she may say, Verily this is a man of a haughty spirit. Then her mother will come to me, and will kiss my hands, and say to me, O my master, look upon thy handmaid with the eye of mercy; for she is submissively standing before thee. But I will return her no answer. And she will kiss my feet, again and again, and will say, O my master, my daughter is young, and hath seen no man but thee; and if she experience from thee repugnance, her heart will break: incline to her, therefore, and speak to her, and calm her mind. And upon this I will look at her through the corner of my eye, and command her to remain standing before me, that she may taste the savour of humiliation, and know that I am the Sultán of the age. Then her mother will say to me, O my master, this is thy handmaid: have compassion upon her, and be gracious to her:—and she will order her to fill a cup with wine, and to put it to my mouth. So her daughter will say, O my lord, I conjure thee by Allah that thou reject not the cup from thy slave; for verily I am thy slave.³⁶³ But I will make her no reply; and she



will



urge me to take it, and will say, It must be drunk:—and will put it to my mouth: and upon this, I will shake my hand in her face, and spurn her with my foot, and do thus.—So saying, he kicked the tray of glass, which, being upon a place elevated above the ground, fell, and all that was in it broke: there escaped nothing: and he cried out and said, All this is the result of my pride! And he slapped his face, and tore his clothes; the passengers gazing at him, while he wept, and exclaimed, Ah! O my grief!

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The people were now repairing to perform the Friday-prayers; and some merely cast their eyes at him, while others noticed him not: but while he was in this state, deprived of his whole property, and weeping without intermission, a female approached him, on her way to attend the Friday-prayers: she was of admirable loveliness; the odour of musk was diffused from her; under her was a mule with a stuffed saddle covered with gold-embroidered silk; and with her was a number of servants; and when she saw the broken glass, and my brother's state and his tears, she was moved with pity for him, and asked respecting his case. She was answered, He had a tray

of glass, by the sale of which to obtain his subsistence and it is broken, and he is afflicted as thou seest:—and upon this, she called to one of the servants, saying, Give what thou hast with thee to this poor man. So he gave him a purse, and he took it, and when he had opened it, he found in it five hundred pieces of gold, whereupon he almost died from excessive joy, and offered up prayers for his benefactress.

He returned to his house a rich man, and sat reflecting, and lo, a person knocked at the door: he rose, therefore, and opened it; and beheld an old woman whom he knew not, and she said to him, O my son, know that the time of prayer hath almost expired, and I am not prepared by ablution; wherefore I beg that thou wilt admit me into thy house, that I may perform it. He replied, I hear and obey;—and, retiring within, gave her permission to enter; his mind still wandering from joy on account of the gold; and when she had finished the ablution, she approached the spot where he was sitting, and there performed the prayers of two rek'ahs. She then offered up a supplication for my brother; and he thanked her, and offered her two pieces of gold; but when she saw this, she exclaimed, Extolled be God's perfection! Verily I wonder at the person who fell in love with thee in thy beggarly condition! Take back thy money from me, and if thou want it not, return it to her who gave it thee when thy glass broke.—O my mother, said he, how can I contrive to obtain access to her? She answered, O my son, she hath an affection for thee; but she is the wife of an affluent man; take then with thee all thy money, and when thou art with her be not deficient in courteousness and agreeable words; so shalt thou obtain of her favours and her wealth whatever thou shalt desire. My brother, therefore, took all the gold, and arose and went with the old woman, hardly believing what she had told him; and she proceeded, and my brother behind her, until they arrived at a great door, at which she knocked; whereupon a Greek damsel³⁶⁵ came and opened the door, and the old woman entered, ordering my brother to do the same. He did so, and found himself in a large house, where he beheld a great furnished chamber, with curtains hung in it; and, seating himself there, he put down the gold before him, and placed his turban on his knees; and scarcely had he done so, when there came to him a damsel, the like of whom had never been seen, attired in most magnificent apparel. My brother stood up at her approach; and when she beheld him, she laughed in his face, and rejoiced at his visit: then going to the door, she locked it; after which she returned to my brother, and took his hand, and both of them went together into a private chamber, carpeted with

various kinds of silk, where my brother sat down, and she seated herself by his side, and toyed with him for a considerable time. She then rose, saying to him, Move not from this place until I return to thee;—and was absent from him for a short period;—and as my brother was waiting for her, there came in to him a black slave, of gigantic stature, with a drawn sword, the brightness of which dazzled the sight; and he exclaimed to my brother. Wo to thee! Who brought thee to this place? Thou vilest of men! Thou misbegotten wretch, and nursling of impurity!—My brother was unable to make any reply; his tongue was instantly tied; and the slave laid hold upon him, and stripped him, and struck him more than eighty blows with the flat of his sword, until he fell sprawling upon the floor; when he retired from him, concluding that he was dead, and uttered a great cry, so that the earth trembled, and the place resounded at his voice, saying, Where is El-Meleeḥah?—upon which a girl came to him, holding a handsome tray containing salt; and with this she forthwith stuffed the flesh-wounds with which my brother's skin was gashed until they gaped open; but he moved not, fearing the slave would discover that he was alive, and kill him. The girl then went away, and the slave uttered another cry, like the first, whereupon the old woman came to my brother, and, dragging him by the feet to a deep and dark vault, threw him into it upon a heap of slain. In this place he remained for two whole days; and God (whose perfection be extolled!) made the salt to be the means of preserving his life, by stanching the flow of blood from his veins; so, when he found that he had strength sufficient to move, he arose, and, opening a shutter in the wall, emerged from the place of the slain; and God (to whom be ascribed all might and glory!) granted him his protection. He therefore proceeded in the darkness, and concealed himself in the passage until the morning, when³⁶⁶ the old woman went forth to seek another victim, and my brother, going out after her, without her knowledge, returned to his house.



He now occupied himself with the treatment of his wounds until he was restored; and continued to watch for the old woman, and constantly saw her taking men, one after another, and conducting them to the same house. But he uttered not a word on the subject; and when his health returned, and his strength was completely renewed, he took a piece of rag, and made of it a purse, which he filled with pieces of glass: he then tied it to his waist, and disguised himself so that no one would know him, in the dress of a foreigner; and, taking a sword, placed it within his clothes; and as soon as he saw the old woman, he said to her, in the dialect of a foreigner, Old woman, hast thou a pair of scales fit for weighing nine hundred pieces of gold? The old woman answered, I have a young son, a money-changer, and he hath all kinds of scales; therefore accompany me to him before he go forth from his abode, that he may weigh for thee thy gold. So my brother said, Walk on before me:—and she went, and my brother followed her until she arrived at the door,

and knocked; upon which the girl came out, and laughed in his face; and the old woman said to her, I have brought you to-day some fat meat. The girl then took my³⁶⁷ brother's hand, and conducted him into the house (the same which he had entered before), and after she had sat with him a short time, she rose, saying to him, Quit not this place until I return to thee:—and she retired; and my brother had remained not long after when the slave came to him with the drawn sword, and said to him, Rise, thou unlucky! So my brother rose, and, as the slave walked before him, he put his hand to the sword which was concealed beneath his clothes, and struck the slave with it, and cut off his head; after which he dragged him by his feet to the vault, and called out, Where is El-Meleehah? The slave-girl, therefore, came, having in her hand the tray containing the salt; but when she saw my brother with the sword in his hand, she turned back and fled: my brother, however, overtook her, and struck off her head. He then called out, Where is the old woman?—and she came; and he said to her, Dost thou know me, O malevolent hag? She answered, No, O my lord.—I am, said he, the man who had the pieces of gold, and in whose house thou performedst the ablution and prayedst; after which, devising a stratagem against me, thou betrayedst me into this place.—The old woman exclaimed, Fear God in thy treatment of me!—but my brother, turning towards her, struck her with the sword, and clove her in twain. He then went to search for the chief damsel, and when she saw him, her reason fled, and she implored his pardon; whereupon he granted her his pardon, and said to her, What occasioned thy falling into the hands of this black? She answered, I was a slave to one of the merchants, and this old woman used to visit me; and one day she said to me, We are celebrating a festivity, the like of which no one hath seen, and I have a desire that thou shouldst witness it. I replied, I hear and obey:—and arose, and clad myself in the best of my attire, and, taking with me a purse containing a hundred pieces of gold, proceeded with her until she entered this house, when suddenly this black took me, and I have continued with him in this state three years, through the stratagem of the old witch.—My brother then said to her, Is there any property of his in the house?—Abundance, she answered; and if thou canst remove it, do so:—and upon this, he arose and went with her, when she opened to him chests filled with purses, at the sight of which he was confounded; and she said to him, Go now, and leave me here, and bring some person to remove the property. So he went out, and, having hired ten men, returned; but on his arrival at the door, he found it open, and saw neither the damsel nor the purses; he found, however, some little money remaining, and

the stuffs. He³⁶⁸ discovered, therefore, that she had eluded him; and he took the money that remained, and, opening the closets, took all the stuffs which they contained, leaving nothing in the house.

He passed the next night full of happiness; but when the morning came, he found at the door twenty soldiers, and on his going forth to them, they laid hold upon him, saying, The Wálee summoneth thee. So they took him, and conducted him to the Wálee, who, when he saw him, said to him, Whence obtainedst thou these stuffs?—Grant me indemnity, said my brother:—and the Wálee gave him the handkerchief of indemnity; and my brother related to him all that had befallen him with the old woman from first to last, and the flight of the damsel; adding,—and of that which I have taken, take thou what thou wilt; but leave me wherewith to procure my food. The Wálee thereupon demanded the whole of the money and the stuffs; but fearing that the Sultán might become acquainted with the matter, he retained a portion only, and gave the rest to my brother, saying to him, Quit this city, or I will hang thee. My brother replied, I hear and obey:—and went forth to one of the surrounding cities. Some robbers, however, came upon him, and stripped and beat him, and cut off his ears; and I, having heard of his situation, went forth to him, taking to him some clothes; and brought him back privily into the city, and supplied him with daily food and drink.





THE BARBER'S STORY OF HIS SIXTH BROTHER

My sixth brother (Shakálík), O Prince of the Faithful, had his lips cut off. He was in a state of extreme poverty, possessing nothing of the goods of this perishable world; and he went forth one day to seek for something with which to stay his departing spirit, and on his way he beheld a handsome house, with a wide and lofty vestibule, at the door of which were servants, commanding and forbidding; whereupon he inquired of one of the persons standing there, who answered, This house belongeth to a man of the sons of the Barmekees. My brother, therefore, advanced to the door-keepers, and begged them to give him something; and they said, Enter the door of the house, and thou wilt obtain what thou desirest of its master. So he entered the vestibule, and proceeded through it a while until he arrived at a mansion of the utmost beauty and elegance, having a garden in the midst of it, unsurpassed in beauty by anything that had ever been seen: its floors were paved with marble, and its curtains were hanging around. He knew not in which direction to go; but advanced to the upper extremity, and there he beheld a man of handsome countenance and beard, who, on seeing my brother, rose to him, and welcomed him, inquiring respecting his

circumstances. He accordingly informed him that he was in want; and when the master of the house heard his words, he manifested excessive grief, and, taking hold of his own clothes, rent them, and exclaimed, Am I in the city, and thou in it³⁷⁰ hungry? It is a thing that I cannot endure!—Then promising him every kind of happiness, he said, Thou must stay and partake of my salt. But my brother replied, O my master, I have not patience to wait; for I am in a state of extreme hunger.

Upon this, the master of the house called out, Boy, bring the basin and ewer!—and he said, O my guest, advance, and wash thy hand. He then performed the same motions as if he were washing his hand; and called to his attendants to bring the table; whereupon they began to come and go as though they were preparing it; after which the master of the house took my brother, and sat down with him at this imaginary table, and proceeded to move his hands and lips as if he were eating; saying to my brother, Eat, and be not ashamed, for thou art hungry, and I know howthou art suffering from the violence of thy hunger. My brother, therefore, made the same motions, as if he also were eating, while his host said to him, Eat, and observe this bread and its whiteness. To this, my brother at first made no reply; but observed in his own mind, Verily this is a man who loveth to jest with others:—so he said to him, O my master, in my life I have never seen bread more beautifully white than this, or any of sweeter taste:—on which the host rejoined, This was made by a female slave of mine whom I purchased for five hundred pieces of gold. He then called out, Boy, bring to us the *sikbáj*, the like of which is not found among the dishes of Kings!—and, addressing my brother, he said, Eat, O my guest; for thou art hungry, vehemently so, and in absolute want of food. So my brother began to twist about his mouth, and to chew, as in eating. The master of the house now proceeded to demand different kinds of viands, one after another; and, though nothing was brought, he continued ordering my brother to eat. Next he called out, Boy, place before us the chickens stuffed with pistachio-nuts:—and said to his guest, Eat of that which thou hast never tasted the like.—O my master, replied my brother, verily this dish hath not its equal in sweetness of flavour:—and the host, thereupon, began to put his hand to my brother's mouth as though he were feeding him with morsels; and proceeded to enumerate to him the various different kinds of viands, and to describe their several excellencies; while his hunger so increased that he longed for a cake of barley-bread. The master of the house then said to him, Hast thou tasted anything more delicious than the spices in

these dishes?—No, O my master, answered my brother.—Eat more then, resumed the host; and be not ashamed.—I have eaten enough of the meats, replied the guest. So the man³⁷¹ of the house called to his attendants to bring the sweets; and they moved their hands about in the air as if they were bringing them; whereupon the host said to my brother, Eat of this dish; for it is excellent; and of these *ḡaṭāif*, by my life! and take this one before the sirup runs from it.—May I never be deprived of thee, O my master! exclaimed my brother, proceeding to inquire of him respecting the abundance of musk in the *ḡaṭāif*.—This, answered the host, is my usual custom in my house: they always put for me, in each of the *ḡaṭāif*, a *mithḡál* of musk, and half a *mithḡál* of ambergris.—All this time my brother was moving his head and mouth, and rolling about his tongue between his cheeks, as if he were enjoying the sweets. After this, the master of the house called out to his attendants, Bring the dried fruits!—and again they moved about their hands in the air as though they were doing what he ordered; when he said to my brother, Eat of these almonds, and of these walnuts, and of these raisins;—and so on; enumerating the various kinds of dried fruits; and added again, Eat, and be not ashamed.—O my master, replied my brother, I have had enough, and have not power to eat anything more:—but the host rejoined, If thou desire, O my guest, to eat more, and to delight thyself with extraordinary dainties, by Allah! by Allah! remain not hungry.

My brother now reflected upon his situation, and upon the manner in which this man was jesting with him, and said within himself, By Allah, I will do to him a deed that shall make him repent before God of these actions! The man of the house next said to his attendants, Bring us the wine:—and, as before, they made the same motions with their hands in the air as if they were doing what he commanded; after which he pretended to hand to my brother a cup, saying, Take this cup, for it will delight thee:—and his guest replied, O my master, this is of thy bounty:—and he acted with his hand as though he were drinking it.—Hath it pleased thee? said the host.—O my master, answered my brother, I have never seen anything more delicious than this wine.—Drink then, rejoined the master of the house, and may it be attended with benefit and health:—and he himself pretended to drink, and to hand a second cup to my brother, who, after he had affected to drink it, feigned himself intoxicated, and, taking his host unawares, raised his hand until the whiteness of his arm-pit appeared, and struck him such a slap upon his neck that the chamber rang at the blow; and this he followed by a second blow; whereupon

the man exclaimed, What is this, thou vilest of the creation?—O my master,³⁷² answered my brother, I am thy slave, whom thou hast graciously admitted into thine abode, and thou hast fed him with thy provisions, and treated him with old wine, and he hath become intoxicated, and committed an outrage upon thee; but thou art of too exalted dignity to be angry with him for his ignorance.

When the master of the house heard these words of my brother, he uttered a loud laugh, and said to him, Verily for a long time have I made game of men, and jested with all persons accustomed to joking and rudeness, but I have not seen among them any who could endure this trick, nor any who had sagacity to conform to all my actions, except thee: now, therefore, I pardon thee; and be thou my companion in reality, and never relinquish me. He then gave orders to bring a number of the dishes above mentioned, and he and my brother ate together to satisfaction; after which they removed to the drinking-chamber, where female slaves like so many moons sang all kinds of melodies, and played on all kinds of musical instruments. There they drank until intoxication overcame them: the master of the house treated my brother as a familiar friend, became greatly attached to him, and clad him with a costly dress; and on the following morning they resumed their feasting and drinking. Thus they continued to live for a period of twenty years: the man then died, and the Sultán seized upon his property, and took possession of it.

My brother, upon this, went forth from the city, a fugitive; and upon his way, a party of Arabs came upon him. They made him a captive; and the man who captured him tortured him with beating, and said to him, By Allah, purchase thyself of me by wealth, or I will kill thee:—but my brother, weeping, replied, By Allah, I possess nothing, O Sheykh of the Arabs; nor do I know the means of obtaining any property: I am thy captive; I have fallen into thy hands, and do with me what thou wilt. And immediately the tyrannical Bedawee drew forth from his girdle a broad-bladed knife (such as, if plunged into the neck of a camel, would cut it across from one jugular vein to the other), and, taking it in his right hand, approached my poor brother, and cut off with it his lips; still urging his demand.—Now this Bedawee had a handsome wife, who, when he was absent, used to manifest a strong affection for my brother; though he observed a proper decorum towards her, fearing God (whose name be exalted!); and it happened, one day, that she had called him, and seated him with her; but while they were together, lo, her husband came in upon them; and when he beheld my brother, he³⁷³ exclaimed, Wo to

thee, thou base wretch! Dost thou desire now to corrupt my wife?—Then drawing his knife, he inflicted upon him another cruel wound; after which he mounted him upon a camel, and, having cast him upon a mountain, left him there, and went his way. Some travellers, however, passed by him, and when they discovered him, they gave him food and drink, and acquainted me with his case: so I went forth to him, and conveyed him back into the city, and allotted him a sufficient maintenance.



Now I have come unto thee, O Prince of the Faithful, continued the barber, and feared to return to my house without relating to thee these facts; for to neglect doing so had been an error. Thus thou hast seen that, although having six brothers, I am of a more upright character than they.—But when the Prince of the Faithful had heard my story, and all that I had related to him respecting my brothers, he laughed, and said, Thou hast spoken truth, O Šámit (O silent man); thou art a person of few words, and devoid of impertinence; now, however, depart from this city, and take up thine abode in another. So he banished me from Baghdád; and I journeyed through various countries, and traversed many regions, until I heard of his death, and of the

succession of another Khaleefeh; when, returning to my city, I met with this young man, unto whom I did the best of deeds, and who, had it not been for me, had been slain: yet he hath accused me of that which is not in my character; for all that he hath related of me, with respect to impertinence, and loquacity, and dulness, and want of taste, is false, O people.³⁷⁴

CONTINUATION OF THE STORY TOLD BY THE TAILOR.

The tailor then proceeded thus:—When we heard the story of the barber, and were convinced of his impertinence and loquacity, and that the young man had been treated unjustly by him, we seized hold upon him, and put him in confinement, and, seating ourselves to keep watch over him, ate and drank; and the feast was finished in the most agreeable manner. We remained sitting together until the call to afternoon-prayers, when I went forth, and returned to my house; but my wife looked angrily at me, and said, Thou hast been all the day enjoying thy pleasure while I have been sitting at home sorrowful; now if thou go not forth with me and amuse me for the remainder of the day, thy refusal will be the cause of my separation from thee. So I took her and went out with her, and we amused ourselves until nightfall, when, returning home, we met this humpback, full of drink, and repeating verses; upon which I invited him to come home with us, and he consented. I then went forth to buy some fried fish, and having bought it and returned, we sat down to eat; and my wife took a morsel of bread and a piece of fish, and put them into his mouth, and choked him, so that he died; whereupon I took him up, and contrived to throw him into the house of this physician, and he contrived to throw him into the house of the steward, and the steward contrived to throw him in the way of the broker.—This is the story of what happened to me yesterday. Is it not more wonderful than that of the humpback?

CONTINUATION OF THE STORY OF THE HUMPBACK.

When the King had heard this story, he ordered certain of his chamberlains to go with the tailor, and to bring the barber; saying to them, His presence is indispensable, that I may hear his talk, and it may be the cause of the deliverance of you all: then we will bury this humpback decently in the earth, for he hath been dead since yesterday; and we will make him a monument around his grave, since he hath been the occasion of our acquaintance with these wonderful stories.

The chamberlains and the tailor soon came back, after having gone to the place of confinement and brought the barber, whom they placed before the King; and when the King beheld him, he saw him to be an old man, passed his ninetieth year, of dark countenance, and white beard and eyebrows, with small ears, and long nose, and a haughty aspect. The King laughed at the sight of him, and said to³⁷⁵ him, O silent man, I desire that thou relate to me somewhat of thy stories.—O King of the age, replied the barber, what is the occasion of the presence of this Christian and this Jew and this Muslim, and this humpback lying dead among you; and what is the reason of this assembly?—Wherefore dost thou ask this? said the King. The barber answered, I ask it in order that the King may know me to be no impertinent person, nor one who meddleth with that which doth not concern him, and that I am free from the loquacity of which they accuse me: for I am fortunate in my characteristic appellation, since they have surnamed me Eş-Şámit; and, as the poet hath said,—

Seldom hast thou seen a person honoured with a surname, but thou wilt find, if thou search, that his character is expressed by it.

The King therefore said, Explain to the barber the case of this humpback, and what happened to him yesterday evening, and explain to him also what the Christian hath related, and the Jew and the steward and the tailor. So they repeated to him the stories of all these persons.

The barber, thereupon, shook his head, saying, By Allah, this is a wonderful thing! Uncover this humpback, that I may examine him.—And they did so. He then seated himself at his head, and, taking it up, placed it upon his lap, and looked at his face, and laughed so violently that he fell backwards, exclaiming, For every death there is a cause; and the death of this humpback is most wonderful: it is worthy of being registered in the records, that posterity may be instructed by this event!—The King, astonished at his words, said, O Şámit, explain to us the reason of thy saying this.—O King, replied the barber, by thy beneficence, life is yet in the humpback! He then drew forth from his bosom a pot containing some ointment, and with this he anointed the neck of the humpback; after which he covered it up until it perspired; when he took forth an iron forceps, and put it down his throat, and extracted the piece of fish with its bone, and all the people saw them. The humpback now sprang upon his feet, and sneezed, and, recovering his consciousness, drew his hands over his face, and exclaimed, There is no

Deity but God! Moḥammad is God's Apostle! God bless and save him!—and all who were present were astonished at the sight, and the King laughed until he became insensible; as did also the other spectators. The King exclaimed, By Allah, this accident is wonderful! I have never witnessed anything more strange!—and added, O Muslims! O assembly of soldiers! have ye ever in the course of your lives seen any³⁷⁶ one die and after that come to life? But had not God blessed him with this barber, the humpback had been to-day numbered among the people of the other world; for the barber hath been the means of restoring him to life.—They replied, This is indeed a wonderful thing!

The King then gave orders to record this event; and when they had done so, he placed the record in the royal library; and he bestowed dresses of honour upon the Jew and the Christian and the steward; upon each of them, a costly dress: the tailor he appointed to be his own tailor, granting him regular allowances, and reconciling him and the humpback with each other: the humpback he honoured with a rich and beautiful dress, and with similar allowances, and appointed him his cup-companion; and upon the barber also he conferred the like favours, rewarding him with a costly dress of honour, regular allowances, and a fixed salary, and appointing him state-barber, and his own cup-companion: so they all lived in the utmost happiness and comfort until they were visited by the terminator of delights and the separator of friends.





NOTES TO CHAPTER FIFTH.

NOTE 1. As the story of the Humpback is one of the best in this collection, and purely Arab, I have been glad to find, in the Calcutta edition of the first two hundred nights, authority for deviating here from my usual standard copy, by substituting "El-Başrah" for a city of China. The Breslau edition, in the opening of the story, lays the scene at "El-Başrah and Kaşkár." By the latter, I suppose Káshghar to be meant.

NOTE 2. In my original, they are said to have gone out early in the morning; but this is contradicted by the sequel.

NOTE 3. The appeal to Ezra's ass, which alludes to a tradition believed by the Muslims, as it is mentioned in the *Qur-án*, is omitted in the Cairo edition. The story is this:—'Ozeyr, or Ezra, "riding on an ass by the ruins of Jerusalem, after it had been destroyed by the Chaldeans, doubted in his mind by what means God could raise the city and its inhabitants again; whereupon God caused him to die, and he remained in that condition a hundred years; at the end of which, God restored him to life, and he found a basket of figs and a cruise of wine that he had with him, not in the least spoiled or corrupted; but his ass was dead, the bones only remaining; and these, while the Prophet looked on, were raised and clothed with flesh, becoming an ass again, which, being inspired with life, began immediately to bray."-

NOTE 4. Most Arab cities abound with cats, which are much favoured by the inhabitants. These animals are often seen leaping across from the terrace of

one house to that of another on the opposite side of a narrow street; and often has my kitchen in Cairo been robbed by them. They are said to contribute greatly to the spreading of the plague.

NOTE 5. Occurrences of this kind are said to have often happened in Arab towns, where dogs, though esteemed unclean by the Muslims, are, like cats, generally very numerous. Few of them have masters; but they compose distinct tribes; those of each tribe confining themselves to a particular quarter or district of the town, and suffering no strange dog to intrude among them and share with them in the offal thrown out from the butchers' shops and from private houses; or prowling about the mounds of rubbish in the environs, and, like the vultures, feeding upon the carcasses of camels, asses, and other beasts, thrown out by the inhabitants. I was once told that the master of an English merchant-vessel, having fallen asleep in a state of intoxication on the shore of the harbour of Alexandria, at night, was devoured by dogs.

NOTE 6. The snatching of turbans by night is still a frequent practice of Arab rogues, and one which is often very lucrative; many a turban being composed of a costly Kashmeer shawl wound round a *tarboosh*, which latter alone is worth eight or nine shillings, or more, and some also having money or other valuables secreted in them.

NOTE 7. Watchmen are generally employed to guard by night the *sooqs*, or market-streets, and other districts, in Arab towns. Those in Cairo carry a *nebboot*, or long staff, but no lantern. Their usual cries are of a religious nature; as, "I extol the perfection of the Living King, who sleepeth not nor dieth!" When they see a passenger approaching, they call out to him, "Attest the unity of God!" or merely, "Attest the unity!" and the reply is, "There is no deity but God!" It is supposed that a person bound on any unlawful undertaking would not dare to utter these words.

NOTE 8. At the period when this work was composed, the Christians were distinguished from the Muslims by a black or blue turban, and this was wound in a peculiar manner.

NOTE 9.—*On the Title and Office of Wálee.* "Wálee" is the title given to the chief magistrate of the police, and was so employed in the time of El-Makreezee, instead of the older appellation of "Şáheb esh-Shurṭah." The same officer was also called "Mutawellee." It was the duty of this magistrate

to perambulate the streets at night, attended by a body of his officers, including an executioner; for he often inflicted capital punishment on criminals immediately after their detection. He was invested with a degree of despotic power, and often put to death persons accused of capital crimes without the formalities required by the law. It was also his duty to superintend the infliction of the punishments of criminals legally condemned. An officer was employed to perform the nightly rounds in El-Medeeneh in the reign of Aboo-Bekr; but it appears that the first regular guard for this purpose was appointed in the reign of 'Othmán.

NOTE 10. The ardebb, thus commonly pronounced, but properly written irdebb, varies in different places. In Cairo it is very nearly equivalent to five English bushels.

NOTE 11. In the original, this building is called the Khán of El-Jawálee; but it evidently should be —— of El-Jáwalee; and the error is to be attributed to a copyist. The Khán of El-Jáwalee is mentioned by El-Maḳreezee, as being situate at a short distance within the present gate called Báb en-Naṣr, and by the site of the older gate so called; and as existing in his time, in the former half of the ninth century of the Flight. [El-Maḳreezee also informs us, in his account of the Medreseh el-Jáwaleeyeh, that El-Jáwalee's full name was 'Alam-ed-Deen Senjer, and that he was originally a memlook of one Jáwalee (whence his surname), an Emeer of El-Melik ez-Záhir Beybars. He died in the year of the Flight 745.—ED.]

NOTE 12. Báb en-Naṣr (the Gate of Victory, or —— of Aid) is the name of the easternmost of the northern gates of Cairo. It was built in the reign of the Khaleefeh El-Mustanṣir, in the year of the Flight 480 (A. D. 1087-8).

NOTE 13. The words "besides my brokerage," I have inserted as necessary to make the account correct.

NOTE 14. It has been shewn in a former note that the Arabs consider it indecorous to eat with the left hand.

NOTE 15. As it is held impolite to shew the hands, unless unavoidably, in the presence of a person of rank, the sleeve of the cloth coat, or that of the silk vest which is worn beneath it, is made sufficiently long to extend a little

beyond the ends of the fingers; and so also, in general, is the sleeve of the shirt worn by persons of the lower orders.

NOTE 16. This building is first called, in the Cairo edition, the Khán of Suroor; and afterwards, — of Mesroor: the latter is the appellation given to it in the edition of Breslau; and is the correct name. The Khán of Mesroor is mentioned by El-Maḳreezee, as situate at the southern extremity of Beyn el-Ḳaşreyn (respecting which see the next note), adjacent to the site of the Great Palace of the Khaleefehs. There were two Kháns of this name near each other. El-Maḳreezee says, that, in his earlier days, the greater of these, which appears to be that here alluded to, was one of the finest and largest Kháns in Cairo, in a most flourishing state, the resort of the chief Syrian merchants, and the dépôt of their goods; but that latterly it had declined, and some portions of it were ruined.

NOTE 17. Beyn el-Ḳaşreyn (which signifies "Between the Two Palaces") is the name still applied to that part of the principal street of Cairo which intervenes between the sites of the two famous palaces of the Khaleefehs.

NOTE 18. A Ḳeysáreeyeh is a superior kind of sooḳ, consisting of ranges of shops facing each other. That which is here mentioned (called in the Cairo edition, the Ḳeysereeyeh of Jirjis; in the edition of Breslau, the Ḳeysáreeyeh of Jarkash; and in the old English version, erroneously, the Circassian bezestein) is the Ḳeysáreeyeh of Jahárkas, which, as I learn from El-Maḳreezee, was situate near the centre of what constituted the old city, on the east of the principal street. It existed in his time, and was built by the Emeer Fakhr-ed-Deen Jahárkas, in the year of the Flight 502 (A.D. 1108-9). Ibn-Khallikán, as quoted by El-Maḳreezee, says of it, "I have seen a number of merchants who have traversed various countries, and who say, 'We have not seen in any country its equal in beauty and greatness, and compactness of construction.'" He explains also the orthography of the name of "Jahárkas," and states that it is Persian (Chahár-kas), and signifies "four persons."

NOTE 19. The Egyptian fowls are much smaller than those of our country, and one is not too much for one man's breakfast. The eggs are usually hatched in ovens.

NOTE 20. The appellation of "the Gardener" is here to be understood as a mere surname derived from the occupation of some ancestor of the merchant;

it being a common custom of the Arabs to retain an appellation of this kind, however humble.

NOTE 21. El-Makreezee mentions a "sooḵ of the money-changers" as near to the Khán of Mesroor; and it seems to be the place here alluded to: the word "sooḵ" being often omitted.

NOTE 22. The lady having offered up a prayer that the young merchant might be her husband, I have taken the liberty of inserting here a slight interpolation, which does not detract from the probability or consistency of the story; but rather the contrary.

NOTE 23.—*On one of the Passages in this Work indicating a very late Date.* The 380Ḥabbáneeyeh is the name now applied to a portion of a main street, a little to the west of the lake called Birket el-Feel, in the southern part of Cairo. It is evidently thus applied in the passage to which this note relates; but El-Makreezee, writing in the former half of the ninth century of the Flight, says, "In this our time, bordering upon it [the Birket el-Feel] is a *garden* called by the name of the Ḥabbáneeyeh, who were a family of Darmà the son of 'Amr the son of 'Owf the son of Thaḷlebeh the son of Baḷl the son of 'Amr the son of El-Ghóth the son of Ṭeiyi: so Darmà was a minor family of [the tribe of] Ṭeiyi, and the Ḥabbáneeyoon [or Ḥabbáneeyeh—for the terms are synonymous] were a family of Darmà; and the people have made a road between the garden of the Ḥabbáneeyeh and the lake." He proceeds to say, that on the *east* of the Birket el-Feel *therewere* gardens; but that *houses* and *streets* had been built *there*.—Now, in the work before us, the tract which was a *garden* in the time of El-Makreezee is mentioned as occupied by *houses* and *streets*. Many years must have elapsed since that period before such could have been the case; and surely at least a century before the houses could have presented such an appearance as would lead a writer to imagine them of "ancient times." It may be objected against an argument drawn from this passage, that it is perhaps an interpolation of a copyist; but it agrees with many evidences of a late date, and occurs in at least one other copy (that from which the Breslau edition is printed), with only this slight difference—that "Ḥabbáneeyeh," by the erroneous addition of a point beneath the first letter, is converted into "Jebbáneeyeh;" and it should be remarked that the latter copy varies considerably in other points from that of Cairo. It would imply that Cairo was almost as extensive a city at the time when this work was composed or modernized as it is at present; and would

account for its being here called Mişr, or Maşr; a name which was retained by El-Fuṣṭāṭ at least as late as the commencement of the tenth century of the Flight, and probably until the year 1517 of our era or a little later, as I have remarked in a former note.

NOTE 24. "Ḳá'ah" is a term generally signifying "a lofty saloon;" but also often applied to an elegant house.

NOTE 25. "Naḳeeb" signifies "a chief," "a leader," &c., and has various applications. In the present instance, the office which it designates is doubtful, but is evidently of high dignity, as Naḳeeb of the Shereefs, the Chief, or Syndic, of the Descendants of the Prophet.

NOTE 26. Báḅ Zuweyleh (the Gate of Zuweyleh, or, more properly, of Zaweeleh, which is the name of a tribe) is a gate that was built at the same period as Báḅ en-Naşr, before mentioned. It marked the southern limit of Cairo; but is now in the heart of the metropolis. With two round-fronted towers, each surmounted by a lofty and elegant máḍ'neh, or menaret, pertaining to the adjoining great mosque of El-Mueiyad, it presents a very noble appearance.

NOTE 27. "Imperial gypsum" is a name given to the best kind of plaster used in Cairo. I have often admired the smoothness of its surface upon the walls of chambers in some of the older houses in that city; but, I need hardly say, never saw any that reflected like a mirror.

NOTE 28. In the Cairo edition, "with pearls and jewels at its corners." The ³⁸¹deficiency I have supplied from the edition of Breslau: but I may here remark, that it would have been more proper to describe the snakes as *gilt*.

NOTE 29.—*On the Crowns worn by Arab Ladies.* From Eastern drawings and descriptions, it appears that the kind of crown here mentioned was generally a circle of jewelled gold (the lower edge of which was straight; and the upper, fancifully heightened to four or more points) surrounding the lower part of a dome-shaped cap with a jewel or some other ornament at the summit. This crown was worn by many Arab ladies of high rank or great wealth, probably until about two centuries ago. Another kind of crown is now more generally worn, called a "ḳurş." This is a round, convex ornament, generally about five inches in diameter, composed of gold set with a profusion of diamonds, of open work, representing roses, leaves, &c. It is sewed upon the top of the

tarboosh; and is worn by most of the ladies of Cairo, at least in full dress. An engraving of a crown of this description, and another of one of a more common kind, may be seen in my work on the Modern Egyptians, vol. ii. Appendix A.

NOTE 30. It is a common custom of the Arabs to give a present of money tied up in a corner of an embroidered handkerchief.

NOTE 31. The mace is a weapon still used in the East; but not so commonly as it was in former times. There was a petty governor in Upper Egypt during my first visit to that country, who, in his daily rides, indulged a frequent habit of striking persons with a weapon of this kind, a tolerably-heavy steel mace; but he did it with a happy knack, so as never, I believe, to inflict a dangerous wound, unless intentionally. Maces, like other arms of steel, are often tastefully inlaid with arabesque ornaments and inscriptions in gold.

NOTE 32.—*On the Punishment of Theft.* The Mohammadan law ordains that a person who is adult and of sound mind, if he steals an article of the value of a quarter of a deenár (or piece of gold) from a place to which he has not ordinary or free access, shall lose his right hand; but this punishment is not to be inflicted for stealing a free child, or anything which, in the eye of the law, is of no pecuniary value; as wine, or a musical instrument; and there are some other cases in which the thief is not to be so punished. For the second offence, the left foot is to be cut off; and for the third and subsequent offences, according to the Hanafee code, the culprit is to be punished by a long imprisonment; or, by the Sháfe'ee law, for the third offence, he is to lose his left hand; for the fourth, his right foot; and for further offences, he is to be flogged or beaten. The punishment is the same for a woman as for a man.—This law induced a freethinking Muslim to ask, "If the hand is worth five hundred deenárs, [this being the fine for depriving a man of that member,] why should it be cut off for a quarter of a deenár?" He was answered, "An honest hand is of great value; but not so is the hand that hath stolen."—Amputation for theft is now seldom practised: beating, or some other punishment, is usually inflicted in its stead for the first, second, and third offence; and, frequently, death for the fourth.

NOTE 33. Capital punishment in this case would be contrary to the law; but it is often inflicted upon highway-robbers.

NOTE 34. The meaning is, that the doer is God. An allusion is here conveyed to a verse (the 17th) in the Soorat el-Anfál (the eighth chapter of the *Ḳur-án*)—"Thou didst not cast [the gravel into their eyes] when thou didst [seem to] cast [it]; but God cast [it]."

NOTE 35. The honour that is due to the human body requires that any portion disunited from it be decently deposited in the earth.

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NOTE 36. As a hair, for instance, is drawn from paste.

NOTE 37. These verses are founded on a tradition of the Prophet.

NOTE 38. *On Khatmehs, or Recitations of the whole of the Ḳur-án at Private Festivities.* The most approved and common mode of entertaining guests at modern private festivities among the Arabs is by a Khatmeh, which is the recitation of the whole of the *Ḳur-án*. Three or more persons of the inferior class of the professors of religion and law, who are called faḳeehs (vulgarly, fiḳees), are usually hired for this purpose. Schoolmasters, and students of the collegiate mosques who devote themselves to religion and law, are the persons most commonly thus employed. Their mode of recitation is a peculiar kind of chanting, which, when well executed, I found very agreeable, at least for an hour or so: but the guests seldom have to listen to the chanting of the whole of the *Ḳur-án*: the reciters usually accomplish the greater portion of their task, in a somewhat hurried manner, before the guests have assembled, each of them chanting, in turn, a certain portion, as a thirtieth part of the whole (called a "juz"), or half of one of these sections (a "ḥezb"), or, more commonly, a quarter (rubā). Afterwards they chant more leisurely, and in a more musical manner; but still by turns.—These recitations of the whole of the *Ḳur-án* are performed on various festive occasions, but are most usual after a death; the merit of the performance being transferred to the soul of the deceased.

NOTE 39. The mess termed "zirbájuh," by some called "zurbájuh," from the Persian "zeerbáj," is a kind of spoon-meat. Some of its ingredients are described in the sequel of the present story.

NOTE 40.—*On Atonements and other Services for the Dead.* As filial piety is a general characteristic of the Arabs, and various services are believed by them to atone for the minor sins of the deceased, and thus to diminish his

misery, or to increase his happiness, it is natural, and not uncommon, for a son to act in the manner here related. Recitations of the *Ḳur-án* are performed for the dead, to whom the merit of these works is transferred, and a sacrifice is often offered at the tomb after the burial; the flesh of the victim being distributed to the poor. But a more important service for the deceased is the payment of his debts; for it is affirmed by the Prophet, that even martyrdom will not atone for a debt unpaid.

NOTE 41. A money-changer is very frequently employed to examine the money which a purchaser offers; and if it be old, to weigh it. The money-changers are mostly Jews and Christians.

NOTE 42. Some mosques (as the Azhar, for instance, the principal mosque of Cairo) remain open all night; and many houseless persons sleep in them, upon the matting which covers the paved floor. Men are also often seen, at other times, but not at the hours of prayer, lounging, eating, or working, in the mosques; such practices not being deemed inconsistent with the high respect which the Muslims pay to these buildings.

NOTE 43. The remainder of this paragraph, and the whole of the next two paragraphs, being omitted in the edition of Cairo, I translate from the Calcutta edition of the first two hundred nights, and the edition of Breslau; but almost entirely from the former.

NOTE 44. The water of the well of Zemzem, in the temple of Mekkeh, is believed to possess miraculous virtues, and is therefore brought away in bottles or flasks by many of the pilgrims, to be used when occasion may require as medicine, or to be sprinkled upon grave-linen. A bottle of it is a common and acceptable present from a pilgrim, and a guest is sometimes treated with a sip of this holy water.

NOTE 45. A whip is sometimes used in the *ḥareem* of a great man; and its being attached to the waist of the damsel here mentioned marks her authority. It is generally formed of a strip of hippopotamus' hide, hammered into a round shape; and this kind is called a "kurbáj." I believe it is seldom used in the *ḥareem* with severity; but usually for intimidation. [I once saw some of the ladies of Názlee Khánim (thus vulgarly pronounced for Názloo Khánum) struck with a kurbáj, for too curiously looking in at the window of an apartment in that lady's palace, in which I and some friends happened to be, and which overlooked the private garden. They were speedily driven away by

two or three black eunuchs, who appeared to use their heavy whips indiscriminately and severely; their excuse for this conduct undoubtedly being, that these ladies were guilty of a great impropriety in thus shewing themselves to men; for when riding abroad, it is usual for passengers in the streets to turn their faces to the wall on the approach of the women of a great man's household. Moreover, the harem of Názlee Khánim was well known to be ruled with an iron hand, and its mistress herself to have acquired the character of her brutal husband, Moḥammad Bey, the Defterdár, whose cruelties are mentioned in the "Modern Egyptians."—ED.]

NOTE 46. It is a universal custom of the Arabs, on visiting the sick, to say, "May our Lord restore thee!" or, "No evil befall thee!" &c.

NOTE 47. The first hospital built by a Muslim was that of Damascus, founded by El-Weleed the son of 'Abd-El-Melik, in the eighty-eighth year of the Flight (a. d. 706-7). The Arabs would deprive St. Ephrem Syrus of the honour of having been the author of the first institution of this kind; one of their historians ascribing it to an early Pharaoh, named Menákiyoosh; another, to Hippocrates.

NOTE 48. The remainder of the paragraph is translated from the Calcutta edition of the first two hundred nights.

NOTE 49. "The metropolis of the world," or literally, "the mother of the world" ("umm ed-dunyà"), is a title given to several cities, as well as to Cairo, by their respective inhabitants. This passage, therefore, and others of a similar kind, in which even *foreigners* are made to rank Egypt and Cairo as superior to every other country and city, strongly favour the opinion that some of its tales were written, or altered, by an Egyptian.

NOTE 50. A more ample eulogium upon Egypt and the Nile, but abounding with such gross errors that I could not confidently offer a translation, is found in the Breslau edition. It agrees better with the old translation; which, however, in this place, presents considerable unauthorized amplifications, and some misconceptions: "Birket el-Ḥabash" (for instance), the name of a lake on the south of Cairo, being mistaken for Ethiopia.

NOTE 51. For this monthly rent (or about a guinea of our money), a large and handsome house may be hired at the present day in Cairo.

NOTE 52. After the amputation of the hand for theft, the stump is usually plunged in boiling pitch or tar, or oil, to stanch the blood.

NOTE 53.—*On Retaliation and Fines for Wounds and Mutilations.* Retaliation for intentional wounds and mutilations is allowed by the Mohammadan law, like as for murder; "eye for eye," &c.: but a fine may be accepted instead, which the law allows also for unintentional injuries. The fine for a member that is single (as the nose) is the whole price of blood, as for homicide; namely a thousand deenárs (about 500*l.*) from ³⁸⁴him who possesses gold; or, from him who possesses silver, twelve thousand dirhems (about 300*l.*); for a member of which there are two, and not more (as a hand), half the price of blood; for one of which there are ten (a finger or toe), a tenth of the price of blood: but the fine of a man for maiming or wounding a woman is half of that for the same injury to a man; and that of a free person for injuring a slave varies according to the value of the slave. The fine for depriving a man of any of his five senses, or dangerously wounding him, or grievously disfiguring him for life, is the whole price of blood.

NOTE 54. See No. 20 of the notes to Chapter ii.—"The women of Egypt have the character of being the most licentious in their feelings of all females who lay any claim to be considered as members of a civilized nation; and this character is freely bestowed upon them by their *countrymen*, even in conversation with foreigners."—In the work from which the above passage is quoted, I have expatiated upon this subject more than I need do in the present case.

NOTE 55. The Arabs are generally of opinion that the innate dispositions of a child are inherited more from the mother than from the father. They believe that a daughter commonly resembles, in good or evil qualities, her mother; and a son, his maternal uncle. Hence they often address a man, "Yá ʔeyib el-khál!"—"O thou who hast a good maternal uncle!"

NOTE 56. 'Abd-Allah Ibn-'Abbás was one of the most learned of the companions of his cousin Moḥammad, and one of the most celebrated of the relaters of his sayings and actions. He has received the titles of "Interpreter of the *Ḳur-án*" and "Sulṭán of Commentators." He died in the year of the Flight 68. His father, 'Abbás, the son of 'Abd-El-Muṭṭalib, was paternal uncle of Moḥammad, and ancestor of the 'Abbásee Khaleefehs.

NOTE 57.—*On the Astrolabe.* The astrolabe is more commonly used by the Arabs than any other instrument for astronomical observations. It is generally between four and six inches in diameter. It consists of a circular plate with a graduated rim, within which fit several thinner plates, and of a limb, moving on a pivot in the centre, with two sights. The plates are engraved with complicated diagrams, &c., for various calculations. The instrument is held by a ring, or by a loop of cord attached to the ring, during an observation; and thus its own weight answers the same purpose as the plumb-line of the quadrant (which the Arabs sometimes use in its stead); the position of the moveable limb with the sights marking the required altitude.

NOTE 58. Şafar is the second month of the Mohammadan year.

NOTE 59. As different copies vary here as to the date, I have taken the liberty of putting 263 instead of 763 or 653, in order to avoid a glaring anachronism. It is probable, however, that the last of these is the author's date, as it is found both in the old translation, and in the Breslau edition. The date in the Cairo edition is 763.

NOTE 60. A degree is four minutes; it would have been more proper, therefore, to have said, eight degrees and two minutes, than seven degrees and six minutes.

NOTE 61. "Eş-Şámit" signifies "the Silent."

NOTE 62. This and the two following names, or rather, surnames, convey the same meaning. Bağboğ, Heddár, and Bağbağ (here, in my original, erroneously written Yağyağ), signify "Chatterer." "El-Kooz el-Aşwánee" (not to be mistaken for "—— ——— Aswánee," with a *soft s*) seems to imply that the person thus named was always like a mug, with open mouth, and insensible as flint to rebuke. The two remaining names are different in different copies: "Şağálık" is perhaps put erroneously for some other word, as "Şiğák," "Discord."

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NOTE 63. Ķur-án, ch. iii. v. 128.

NOTE 64. The Arabs generally carry their young children in this manner, seated astride upon the shoulder.

NOTE 65. This expression is borrowed from the *Ḳur-án*, ch. *xlvi*. v. 10. The meaning is, "there is no power of man, but God's power is superior to it."

NOTE 66. The Prophet (Moḥammad) is always alluded to when this form of benediction is used and the name of the person to whom it is applied is not mentioned.

NOTE 67. "Nedd" is a perfume composed of ambergris, musk, and aloes wood; or simply ambergris.

NOTE 68. Two *khutbehs* are recited on the occasion of the congregational Friday-prayers. It is the first of these which is here alluded to. See the next note.

NOTE 69.—*On the Congregational Friday-prayers.* The *Selám* (or Salutation) of Friday is a form of blessing on the Prophet and his family and companions, which is chanted by the *muëddins* from the *mád'nehs* (or towers) of the congregational mosques half an hour before noon. The worshippers begin to assemble in the mosque as soon as they hear it, and, ranging themselves in rows parallel to, and facing, that side in which is the niche, that marks the direction of Mekkeh, each performs, by himself, the prayers of two *rek'ahs*, which are supererogatory, and then sits in his place while a reader recites part or the whole of the 18th chapter of the *Ḳur-án*. At the call of noon, they all stand up, and each again performs, separately, the prayers of two *rek'ahs*, ordained by the Prophet. A minister, standing at the foot of the pulpit-stairs, then proposes to bless the Prophet: and accordingly, a second *Selám* is chanted by one or more other ministers stationed on an elevated platform. After this, the former minister, and the latter after him, repeat the call of noon (which the *muëddins* have before chanted from the *mád'nehs*); and the former enjoins silence. The chief minister (*Khateeb*, or *Imám*,) has already seated himself on the top step or platform of the pulpit. He now rises, and recites a *khutbeh* of praise to God and exhortation to the congregation; and if in a country or town acquired by arms from unbelievers, he holds a wooden sword, resting its point on the ground. Each of the congregation next offers up some private supplication; after which, the *Khateeb* recites a second *khutbeh*, which is always the same, or nearly so; part, of a similar nature to the first, but chiefly, prayer for the Prophet and his family, &c., and for the general welfare of the Muslims. This finished, the *Khateeb* or *Imám* descends from the pulpit, and, stationed before the niche,

after a form of words differing slightly from the call to prayer has been chanted by the ministers on the elevated platform before mentioned, recites the divinely-ordained prayers of Friday (two rek'ahs), while the people do the same silently, keeping time with him exactly in the various postures. Thus are completed the Friday-prayers; but some of the congregation remain, and perform the ordinary divinely-ordained prayers of noon.

NOTE 70. So in the Cairo edition. El-Muntaşir bi-lláh was the great-grandson of Hároon Er-Rasheed, and acceded to the throne in the year of the Flight 247 (A.D. 861). A slight anachronism, therefore, is here presented, unless we suppose that the hero of the story told by the Sultán's steward was an old man at the period of the misfortune of the humpback. The reign of El-Muntaşir was somewhat less than six months. The copy from which the old translation was made, and the edition of Breslau, date the adventure of the barber, here related, more than three centuries and a half later, in the reign of El-Mustaşir bi-lláh.

NOTE 71. The practice of spunging, or the intrusion of strangers at entertainments, has long been very prevalent in Arab towns. An instance has been given towards the close of Note 22 to Chapter iii.

NOTE 72. I have altered the order in which the brothers are described, and omitted two particulars, to agree with the sequel.

NOTE 73. The next paragraph is translated from the Calcutta edition of the first two hundred nights; being omitted in the Cairo edition. An equal portion, later, is wanting in the old translation.

NOTE 74.—*On Augurations with respect to Marriage.* This passage alludes to an astrological calculation made with the view of determining by what sign of the zodiac the two persons are influenced who contemplate becoming man and wife, and thence ascertaining whether they will agree. This is often done in the present day by adding together the numerical values of the letters composing his or her name and that of the mother, and, if I remember right, subtracting from 12 the whole sum if this is less than 12, or what remains after subtracting, or dividing by, 12. Thus is obtained the number of the sign. The twelve signs, commencing with Aries, correspond respectively with the elements of fire, earth, air, water, fire, earth, and so on; and if the signs of the two parties indicate the same element, it is inferred that they will agree; but if they indicate different elements, the inference is, that the one will be affected

by the other in the same manner as the element of the one is by that of the other: thus, if the element of the man is fire, and that of the woman, water, he will be subject to her rule.

Among other calculations of the same kind is the following, which my sheykh has mentioned in a marginal note on this passage, in the copy from which I translate.—The numerical values of the letters composing the name of each of the two parties are added together, and one of these two sums is subtracted from the other: if the remainder is an uneven number, the inference is unfavourable; but if even, the reverse.

In the present instance, the dupe, knowing that there are various modes of divining whether he will be happy with his wife, is made to believe that his fortune depends upon the mode, instead of the result, of the calculation.

NOTE 75. Here, in my original, "Baḳbaḳ;" but this, as before mentioned, was the name of the *third* brother.

NOTE 76. "Ḳuffeh," signifying "a basket of palm-leaves," and "a dry gourd," seems to be here equivalent to "empty-head."

NOTE 77. The blind in Egypt are notorious for their impudence.—It is related that Moses, while bathing one day in the Nile, saw a blind man pass by, and, being moved with pity, prayed that God would restore his sight. His prayer was answered; but as soon as the eyes of the blind man were opened, he seized the clothes of his benefactor, which were lying on the bank, and protested that they were his own. Moses, therefore, now prayed that the thief might be struck blind again; and God, answering his prayer, said, O Moses, know that I am wiser than thou with respect to my creatures.—This tradition was related to me in Cairo.

NOTE 78. It is generally thus that an injured Muslim calls others to his aid.

NOTE 79. Like the natives of Egypt in the period of the Roman domination, its modern inhabitants, and the Arabs of other countries (though, I believe, in a less degree), are notorious for their obstinacy in refusing to pay their taxes until they have been severely beaten. They well know that, the more readily they pay, the more will be exacted from them; and are often heard to boast of the number of stripes which they have received before yielding their money. The same obstinacy is generally displayed by an Arab accused of any offence; and often, even by a witness: in

either case the man fears that, should he tell at once all he can, the judge will try whether the stick or the kurbáj will elicit a further confession.

NOTE 80.—*On the general Corruptness of Muslim Judges.* Khiḍr Bey (whether he was a judge I do not know), conversing one day with his friends on the difficulties experienced in the exercise of judicature, one of the company remarked, "In my opinion, the greatest difficulty that is met with is, when one of the parties is rich, and the other, poor."—"In that case," replied Khiḍr Bey, "I find none; for it is clear that the rich will gain his cause, and the poor will lose: but the great difficulty is, when the two parties are equally rich and powerful. If thou, he continued, being a poor man, have a suit against one who is rich and powerful, beware of applying to the Káḍee; for he will not fail to condemn thee: my advice is, that thou desist altogether from thy suit, and rather throw thyself at the feet of thine adversary; for thou wilt obtain more justice from him than from the Káḍee."—For a justification of the opinion here expressed, see my work on the Modern Egyptians, vol. i. ch. iv.

NOTE 81.—*On good and evil Omens.* Of omens I have already treated, in Note 15 to Chapter i.: but a few words on this subject must be here added.—It is common to draw a lucky or unlucky omen from the first object seen on going out in the morning; and according as that object is pleasant or the contrary, the person says, "my morning is good," or "—bad." A one-eyed man is regarded as of evil omen; and especially one who is blind of the *left* eye. Many a person is related to have suffered for having an unlucky countenance.

NOTE 82. The portion of this story comprised in the first paragraph having been the subject of a specimen of the present publication, translated from the Calcutta edition of the first two hundred nights, and printed and distributed when I had not in my possession the copy of the original which I have taken as my general standard, it is here given nearly in the same words: I have only made a few slight additions and alterations derived from a comparison of the two editions. Some of the notes inserted in the specimen I omit in this place, as they relate to matters already explained.—Hole remarks (in page 223), that this part of the Barber's story of his Fifth Brother is derived "from an Indian fable of the remotest antiquity ... found in the Heeto-pades of Veeshnoo-Sarma," in which a Brahman "inadvertently breaks his pottery ware ... with a walking-stick ... in the act of suppressing the outrageous jealousy of four beautiful but turbulent wives."

NOTE 83. "El-Feshshár" signifies "the Foolish Talker," or "Vain Boaster." I have substituted this name for "El-'Ashshár," the reading in my original. In the Arabic characters, the latter differs from the former in little more than the want of a point, and has no appropriate meaning. It appears that, in most copies of the original, the barber's Fifth Brother is surnamed "En-Neshshár," or "the Sawyer," perhaps in allusion to his incessant loquacity: but this, also, in the Arabic characters, very nearly resembles "El-Feshshár," which I doubt not to be the right name.

NOTE 84. There is nothing very extravagant in this hope of the barber's brother; for in the East, persons frequently rise from very low to very high stations; and it is remarkable that, notwithstanding their usual pride, they generally retain the appellation of the trade or craft which they or their fathers pursued, however ignoble, before their elevation. It is common for a great man to distinguish himself by adding to his name the appellation of "the druggist or perfumer," or "the grocer," &c.; and he is not a whit the less respected on this account.

NOTE 85. The Eastern grandee rides not at the head or rear of his attendants, but in the midst of them.

NOTE 86. Persons distinguished by rank or wealth or learning are saluted by many of the shopkeepers and passengers as they pass through the streets of Eastern cities, and often greeted with a short ejaculatory prayer for the continuance of their life and happiness. When a very great man rides through the streets, most of the shopkeepers rise to him, and pay their respect to him by inclining the head, and touching the lips and forehead or turban with the fingers of the right hand.

NOTE 87. See Note 12 to Chapter iii.

NOTE 88. He could scarcely shew his pride more strongly; for it is an affront to reject a present.

NOTE 89. An Arab lady of high rank seldom makes use of her feet but to move from one chamber to another; when she goes abroad, she always rides: to stand for many minutes together is, therefore, fatiguing to her.

NOTE 90. See the close of Note 39 to Chapter iv.

NOTE 91. This is said either to shew his vulgarity or that the weather was sultry.

NOTE 92. "El-Meleeḥah" signifies "the Beautiful:" it is derived from "milḥ" (salt, &c.).

NOTE 93. An occurrence of a similar nature, which happened a few years ago in Cairo, was related to me by one of my friends there.—An old woman frequented the tomb of a saint in that city, near the eastern gate called the Báb el-Maḥrooḵ, to which many women afflicted with disease or barrenness often resorted to offer up prayers, believing their petitions would be effectual through the saint's intercession; and she was in the habit of enticing ladies from this tomb to the house of her husband, which was near by, under pretence of his serving them with medicines or with charms. The unsuspecting victim, being desired to go thither alone, was conducted by the old woman to an upper room, at the end of which the man was seated; and in walking over the matted floor to approach him, suddenly fell through a trap-door into a place so deep that the fall rendered her senseless. In this state, she was put to death; and as ladies in Cairo always wear valuable ornaments and costly clothes, the murderers were sure of obtaining considerable spoil.

NOTE 94. This money, we are to understand, was prepared for the purpose of giving those presents which are customary from a guest at a marriage-festivity; but the mention of a smaller sum would have been more proper. It is given to the singing-women and tire-women who, in great houses, parade the bride through the different apartments, and display her in different rich suits of attire before the bridegroom.

NOTE 95.—*On the Handkerchief, and Signet, of Indemnity.* Sometimes, the handkerchief, and sometimes, the signet, or seal-ring, is given as a pledge of indemnity.—It was a frequent custom of many a chief of the Memlooks of Egypt (there commonly called "the Ghuzz"), to bastinate men in the court of his mansion (when he desired to make a show of strict justice), in order that one of the women of the family, hearing the cries, might drop a handkerchief from a window, and so the punishment might soon cease, in respect for the ḥareem, whose protection is often appealed to by offenders.

NOTE 96. The title of "Sultán" is here, and afterwards, given to the Khaleefeh; and it has been so employed by a celebrated historian, El-Maḳreezee.

NOTE 97. So, apparently, in most copies; but in the Cairo edition, "of the sons of the Kings." It is said to have been a custom of some of the Barmekees (the family so renowned for their generosity) to keep open house during the hours of meals, and to allow no one who applied at such times for admission to be repulsed.

NOTE 98. "Sikbáj" is a dish composed of meat, wheat-flour, and vinegar.

NOTE 99. "Ḳaṭáif" is a name applied to various kinds of sweet pastry: particularly to a kind of small pancakes, made of a thin paste of fine flour and water, about three inches broad, and a sixth of an inch or less in thickness, baked upon a copper tray over a fire, like kunáfeh (the composition of which is the same), and eaten with honey or sugar: also to cakes composed of fine flour, treacle or honey, and sesame-oil. The sirup mentioned in the same sentence is (as my sheykh states in a marginal note) treacle thickened over the fire.—The proper singular of ḳaṭáif, namely, "ḳaṭefeh," is seldom used; one of these cakes being generally called "fard ḳaṭáif." Sometimes, it appears, they were perfumed with musk.

NOTE 100. The "mithḳál" is the weight of a deenár, or a dirhem and a half,—in Cairo, about 71-1/2 or 72 English grains.

NOTE 101. See above, Note 96.

NOTE 102. By "Arabs," we are here to understand Bedawees, or Arabs of the Desert, who are termed, by the older writers, "Aḗaráb," or "Aḗarábees;" but in my original, as in other late works, "Arab," which was the *old* appellation of the *townspeople* and *villagers*.



[323](#) Sale's Korán; note near the close of chap. ii.

[324](#) See De Sacy, *Relation de l'Égypte par Abd-allatif*, pp. 381 et seq.; and Quatremère, *Histoire des Sultans Mamlouks*, vol. i. pp. 109 et seq., a work of very great value, especially for the notes.

[325](#) In his "Khiṭaṭ;" description of the principal street of Cairo, and its branches (MS. in my possession).

[326](#) In his "Khiṭaṭ;" description of the principal street of Cairo, and its branches; and account of the Kháns.

[327](#) *Idem*; account of the Ḳeysáreeyehs; and description of the principal street of Cairo, and its branches.

[328](#)The orthography of this celebrated name is disputed; and I may therefore mention that I have found it written Khall'kán in an Arabic MS. of the year of the Flight 843; and in many MSS. in which the reduplication of the *l* is not marked, the vowel *a* is given to the first syllable. According to the general opinion of the learned in Cairo, it is Khillikán.

[329](#)In his "Khiṭaṭ;" description of the principal street of Cairo.

[330](#)In his "Khiṭaṭ;" description of the suburbs or environ (ḍawáḥee) of Cairo—[The latest date in that work, as far as I am aware, is found in the account of the mosques, in two separate places. It is that of the year of the Flight 843 (in the edition recently printed at Cairo); and, as El-Maḳreezee died in the year 845, its occurrence is curious as shewing the likelihood that he continued the composition of his most celebrated work until very near his death. Indeed, it is probable that he never finished it; the seventh and last section, which is mentioned in the Preface, being wanting in all the MSS. This date, in each instance, may be an insertion by a later hand; but the author's History of the Sultáns of Egypt was brought down, it is said by himself, to the year preceding his death,—ED.]

[331](#)Marginal note, in my copy of the original, by the sheykh Mohammad 'Eiyád.

[332](#)Marginal note, in my copy of the original, by the sheykh Moḥammad 'Eiyád.

[333](#)Idem.

[334](#)A specimen of this mode of chanting is given in my work on the Modern Egyptians, vol. ii. end of chap. v.

[335](#)El-Maḳreezee's "Khiṭaṭ;" account of the hospitals.

[336](#)Ḳur-án, ch. v. v. 49.

[337](#)"Modern Egyptians," vol. i. ch. xiii.

[338](#)It would not be necessary to remark on this explanation of a curious custom if it had not been lately contradicted. Mr. Lane derived his information from Arab authors, and from his friends in Cairo; but D'Ohsson, also, says, in his *Tableau Général de l'Empire Othoman*, Code Religieux, livre ii. ch. iv. (and the authority of the works from which he translated will hardly be questioned), that the Khaṭeeb "est même tenu de réciter tout le *Khouthbé* sur la chaire, *Minnber*, en s'appuyant de la main sur la garde d'un sabre, dans tous les temples qui ont été pris avec la ville par la force des armes." The writer alluded to thinks that the use of the sword at Mekkeh proves Mr. Lane to be in error; whereas the custom is observed at Mekkeh because it was taken in war; but not at El-Medeeneh because this city was not so taken.—ED.

[339](#)The iḳámeh see Note 24 to Chapter iv.

[340](#)For a more full account of the Friday-prayers, see my work on the Modern Egyptians, vol. i. ch. iii.

[341](#)Ammianus Marcellinus, lib. xxii.

[342](#)See Note 6 to Chapter iv.



CHAPTER VI.

COMMENCING WITH PART OF THE THIRTY-SECOND NIGHT, AND ENDING WITH PART OF THIS THIRTY-SIXTH.

THE STORY OF NOOR-ED-DEEN AND ENEES-EL-JELEES.

There was, in El-Başrah, a certain King who loved the poor and indigent, and regarded his subjects with benevolence; he bestowed of his wealth upon him who believed in Moḥammad (God bless and save him!) and was such as one of the poets who have written of him hath thus described:—

He used his lances as pens; and the hearts of his enemies, as paper; their blood being his ink: And hence, I imagine, our forefathers applied to the lance the term Khaṭṭeeyeh,

391 The name of this King was Moḥammad the son of Suleymán Ez-Zeynee; and he had two Wezeers; one of whom was named El-Mo'een the son of Sáwee; and the other, El-Faḍl the son of Kháḳán. El-Faḍl the son of Kháḳán was the most generous of the people of his age, upright in conduct, so that all hearts agreed in loving him, and the wise complied with his counsel, and all the people supplicated for him length of life; for he was a person of auspicious aspect, a preventer of evil and mischief: but the Wezeer El-Mo'een the son of Sáwee hated others, and loved not good; he was a man of inauspicious aspect; and in the same degree that the people loved Faḍl-ed-Deen the son of Kháḳán, so did they abhor El-Mo'een the son of Sáwee, in accordance with the decree of the Almighty.

Now the King Moḥammad the son of Suleymán Ez-Zeynee was sitting one day upon his throne, surrounded by the officers of his court, and he called to his Wezeer El-Faḍl the son of Kháḳán, and said to him, I desire a female slave unsurpassed in beauty by any in her age, of perfect loveliness, and exquisite symmetry, and endowed with all praiseworthy qualities.—Such as this, replied his courtiers, is not to be found for less than ten thousand pieces of gold. And the Sulṭán thereupon called out to the treasurer, saying, Carry ten thousand pieces of gold to the house of El-Faḍl the son of Kháḳán. So the treasurer did as he commanded, and the Wezeer departed, after the Sulṭán had ordered him to repair every day to the market, and to commission the brokers to procure what he had described, and had commanded also that no female slave of a greater price than one thousand pieces of gold should be sold without having been shewn to the Wezeer.

The brokers, therefore, sold no female slave without shewing her to him, and he complied with the King's command, and thus he continued to do for a considerable time, no slave pleasing him: but on a certain day, one of the brokers came to the mansion of the Wezeer El-Faḍl, and found that he had mounted to repair to the palace of the King; and he laid hold upon his stirrup, and repeated these two verses:—

O thou who hast reanimated what was rotten in the state! Thou art the Wezeer ever aided by Heaven. Thou hast revived the noble qualities that were extinct among men. May thy conduct never cease to be approved by God!

He then said, O my master, the female slave for the procuring of³⁹² whom the noble mandate was issued hath arrived. The Wezeer replied, Bring her hither to me. So the man returned, and, after a short absence, came again, accompanied by a damsel of elegant stature, high-bosomed, with black eyelashes, and smooth cheek, and slender waist, and large hips, clad in the handsomest apparel; the moisture of her lips was sweeter than sirup; her figure put to shame the branches of the Oriental willow; and her speech was more soft than the zephyr passing over the flowers of the garden; as one of her describers hath thus expressed:—

Her skin is like silk, and her speech is soft, neither redundant nor deficient: Her eyes, God said to them, Be,—and they were, affecting men's hearts with the potency of wine. May my love for her grow more warm each night, and cease not until the day of judgment! The locks on her brow are dark as night, while her forehead shines like the gleam of morning.

When the Wezeer beheld her, she pleased him extremely, and he looked towards the broker, and said to him, What is the price of this damsel? The broker answered, The price bidden for her hath amounted to ten thousand pieces of gold, and her owner hath sworn that this sum doth not equal the cost of the chickens which she hath eaten, nor the cost of the dresses which she hath bestowed upon her teachers; for she hath learnt writing and grammar and lexicology, and the interpretation of the *Qur-án*, and the fundamentals of law and religion, and medicine, and the computation of the calendar, and the art of playing upon musical instruments. The Wezeer then said, Bring to me her master:—and the broker immediately brought him; and lo, he was a foreigner, who had lived so long that time had reduced him to bones and skin, as the poet hath said,—

How hath time made me to tremble! For time is powerful and severe. I used to walk without being weary; but now I am weary and do not walk.

And the Wezeer said to him, Art thou content to receive for this damsel ten thousand pieces of gold from the Sultán Moḥammad the son of Suleymán Ez-Zeynee? The foreigner answered, As she is for the Sultán, it is incumbent on me to give her as a present to him, without price. So the Wezeer, upon this, ordered that the money should be brought, and then weighed the pieces of gold for the foreigner; after which, the slave-broker addressed the Wezeer,

and said, With the permission of our lord the Wezeer, I will speak.—Impart what thou hast to say, replied the Wezeer.—It is my opinion, then, said the broker, that thou shouldst not take up this³⁹³ damsel to the Sultán to-day; for she hath just arrived from her journey, and the change of air hath affected her, and the journey hath fatigued her; but rather let her remain with thee in thy palace ten days, that she may take rest, and her beauty will improve: then cause her to be taken into the bath, and attire her in clothes of the handsomest description, and go up with her to the Sultán: so shalt thou experience more abundant good fortune. And the Wezeer considered the advice of the slave-broker, and approved it. He therefore took her into his palace, and gave her a private apartment to herself, allotting her every day what she required of food and drink and other supplies, and she continued a while in this state of enjoyment.



Now the Wezeer El-Faḍl had a son like the shining full moon, with brilliant countenance, and red cheek, marked with a mole like a globule of ambergris, and with grey down. The youth knew not of this damsel, and his father had charged her, saying, Know that I have purchased thee for the King Moḥammad the son of Suleymán Ez-Zeynee, and that I have a son who hath not left a girl in the quarter without making love to her: therefore keep thyself concealed from him, and beware of shewing him thy face, or suffering him to hear thy voice. The damsel replied, I hear and obey:—and he left her and departed. And it happened, as fate had ordained, that she went one day into the bath which was in the house, and, after certain of the female slaves had bathed her, she attired herself in rich apparel, and her beauty and loveliness increased in consequence. She then went in to the Wezeer's wife, and kissed her hand, and she said to her, May it be favourable, O Enees-el-Jelees! How didst thou find this bath?—O my mistress, she answered, I wanted nothing but thy presence there. And upon this, the mistress of the house said to the female slaves, Arise, and let us go into the bath. And they complied with her command, and went, accompanied by their mistress, who first charged two young slave-girls to keep the door of the private apartment in which was Enees-el-Jelees, saying to them, Suffer no one to go in to the damsel:—and they replied, We hear and obey. But while Enees-el-Jelees was sitting in her chamber, lo, the Wezeer's son, whose name was 'Alee Noor-ed-Deen, came in, and asked after his mother and the family. The two girls answered, They are gone into the bath. Now the damsel Enees-el-Jelees heard the speech of 'Alee Noor-ed-Deen as she sat in her chamber, and she said within herself, I wonder what this youth is like, of whom the Wezeer³⁹⁴ hath told me that he hath not left a girl in the quarter without making love to her: by Allah, I have a desire to see him. She then rose upon her feet, fresh as she was from the bath, and, approaching the door of the chamber, looked at 'Alee Noor-ed-Deen, and beheld him to be a youth like the full moon. The sight of him occasioned her a thousand sighs; and a look from the youth, at her, affected him also in the same manner. Each was caught in the snare of the other's love, and the youth approached the two slave-girls, and cried out at them; whereupon they fled from before him, and stopped at a distance, looking to see what he would do. He then advanced to the door of the chamber, and, opening it, went in, and said to the damsel, Art thou she whom my father hath purchased for me? She answered, Yes. And upon this, the youth, who was in a state of intoxication, went up to her, and embraced her, while she, in like manner, threw her arms around his neck, and kissed him. But the two slave-

girls, having seen their young master enter the chamber of the damsel Enees-el-Jelees, cried out. The youth, therefore, soon ran forth, and fled for safety, fearing the consequence of his intrusion; and when the mistress of the house heard the cry of the two slave-girls, she came out dripping from the bath, saying, What is the cause of this cry in the³⁹⁵ house? And when she drew near to the two slave-girls whom she had placed at the door of the private chamber, she said to them, Wo to you! What is the matter?—They answered, as soon as they beheld her, Our master 'Alee Noor-ed-Deen came to us and beat us, and we fled from him, and he went into the chamber of Enees-el-Jelees, and when we cried out to thee he fled. The mistress of the house then went to Enees-el-Jelees, and said to her, What is the news?—O my mistress, she answered, as I was sitting here, a youth of handsome person came in to me, and said to me, Art thou she whom my father hath purchased for me?—And I answered, Yes.—By Allah, O my mistress, I believed that what he said was true; and he came up to me and embraced me, and kissed me three times, and he left me overcome by his love.

Upon this, the mistress of the house wept, and slapped her face, and her female slaves did the like, fearing for 'Alee Noor-ed-Deen, lest his father should slay him; and while they were in this state, lo, the Wezeer came in, and inquired what had happened. His wife said to him, Swear that thou wilt listen to that which I shall say. He replied, Well. So she told him what his son had done; and he mourned, and rent his clothes, and slapped his face, and plucked his beard. His wife then said to him, Kill not thyself. I will give thee, of my own property, ten thousand pieces of gold, her price.—But upon this, he raised his head towards her, and said to her, Wo to thee! I want not her price; but I fear the loss of my life and my property.—Wherefore, O my master? she asked.—Knowest thou not, said he, that we have this enemy El-Mo'een the son of Sáwee? When he heareth of this event, he will repair to the Sultán, and say to him, Thy Wezeer whom thou imaginest to love thee hath received from thee ten thousand pieces of gold, and purchased therewith a female slave such as no one hath seen equalled, and when she pleased him, he said to his son, Take her; for thou art more worthy of her than the Sultán:—and he took her; and the damsel is now with him.—Then the King will say, Thou liest. And he will say to the King, With thy permission, I will break in upon him suddenly, and bring her to thee. And he will give him permission to do so: he will therefore make a sudden attack upon the house, and take the damsel, and conduct her into the presence of the Sultán, and he

will question her, and she will not be able to deny: he will then say, O my lord, I give thee good counsel, but I am not in favour with thee:—and the Sultán will make an example of me, and all the people will make me a gazing-stock, and³⁹⁶ my life will be lost.—His wife, however, replied, Acquaint no one; for this thing hath happened privily: commit, therefore, thine affair unto God, in this extremity. And upon this, the heart of the Wezeer was quieted, and his mind was relieved.

Such was the case of the Wezeer.—Now as to Noor-ed-Deen, he feared the result of his conduct, and so passed each day in the gardens, not returning to his mother until towards the close of the night: he then slept in her apartment, and rose before morning without being seen by any one else. Thus he continued to do so for the space of a month, not seeing the face of his father; and at length his mother said to his father, O my master, wilt thou lose the damsel and lose the child? For if it long continue thus with the youth, he will flee his country.—And what is to be done? said he. She answered, Sit up this night, and when he cometh, lay hold upon him, and be reconciled to him, and give him the damsel; for she loveth him, and he loveth her; and I will give thee her price. So the Wezeer sat up the whole night, and when his son came, he laid hold upon him, and would have cut his throat; but his mother came to his succour, and said to her husband, What dost thou desire to do unto him? He answered her, I desire to slay him. The youth then said to his father, Am I of so small account in thy estimation? And upon this, the eyes of his father filled with tears, and he said to him, O my son, is the loss of my property and my life of small account with thee?—Listen, O my father, rejoined the youth:—and he implored his forgiveness. So the Wezeer rose from the breast of his son, and was moved with compassion for him; and the youth rose, and kissed his father's hand; and the Wezeer said, O my son, if I knew that thou wouldst act equitably to Enees-el-Jelees, I would give her to thee.—O my father, replied the youth, wherefore should I not act equitably towards her? And his father said, I charge thee, O my son, that thou take not a wife to share her place, and that thou do her no injury, nor sell her. He replied, O my father, I swear to thee that I will neither take a wife to share her place, nor sell her:—and he promised him by oaths to act as he had said, and took up his abode with the damsel, and remained with her a year; and God (whose name be exalted!) caused the King to forget the affair of the female slave; but the matter became known to El-Mo'een the son of Sáwee; yet he could not speak

of it, on account of the high estimation in which the other Wezeer was held by the Sulţán.

After this year had expired, the Wezeer Faḍl-ed-Deen the son of 397



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Kháḳán entered the oath, and came out in a state of excessive perspiration, in consequence of which the external air smote him, so that he became confined to his bed, and long remained sleepless; and his malady continued unremittingly; so he called, thereupon, his son 'Alee Noor-ed-Deen, and when he came before him, said to him, O my son, verily the means of life are apportioned, and its period is decreed, and every soul must drink the cup of death. I have nothing with which to charge thee but the fear of God, and forethought with regard to the results of thine actions, and that thou conduct thyself kindly to the damsel Enees-el-Jelees.—O my father, said the youth, who is like unto thee? Thou hast been celebrated for virtuous actions, and the praying of the preachers for thee on the pulpits.—O my son, rejoined the Wezeer, I hope for the approbation of God, whose name be exalted! And then he pronounced the two professions of the faith, and uttered a sigh, and was recorded among the company of the blest. And upon this, the palace was filled with shrieking, and the news reached the ears of the Sultán, and the people of the city heard of the death of El-Faḍl the son of Kháḳán, and even the boys in the schools wept for him. His son 'Alee Noor-ed-Deen arose, and prepared his funeral, and the Emeers and Wezeers and other officers of the state attended it, and among them was the Wezeer El-Mo'een the Son of Sáwee; and as the procession passed out from the mansion, one of the mourners recited these verses:—
I said to the man who was appointed to wash him,—Would that he had yielded obedience to my counsel,—Put away from him the water, and wash him with the tears of honour, shed in lamentation for him:³⁹⁸And remove these fragrant substances collected for his corpse, and perfume him rather with the odours of his praise:And order the noble angels to carry him, in honour. Dost thou not behold them attending him?Cause not men's necks to be strained by bearing him: enough are they laden already by his benefits.

'Alee Noor-ed-Deen for a long time remained in a state of violent grief for the loss of his father; but as he was sitting one day in his father's house, a person knocked at the door, and he rose up and opened it, and lo, there was a man who was one of his father's intimate companions, and he kissed the hand of Noor-ed-Deen, and said to him, O my master, he who hath left a son like thee hath not died. This is the destination of the lord of the first and the last among mankind. O my master, cheer up thy heart, and give over mourning.—And upon this, 'Alee Noor-ed-Deen arose, and went to the guest-chamber, and

removed thither all that he required, and his companions came together to him, and he took again his slave. Ten of the sons of the merchants became his associates, and he gave entertainment after entertainment, and began to be lavish with presents. His steward, therefore, came in to him, and said to him, O my master Noor-ed-Deen, hast thou not heard the saying, He who expendeth and doth not calculate is reduced to poverty? This profuse expenditure, and these magnificent presents, will annihilate the property.—But when 'Alee Noor-ed-Deen heard these words of his steward, he looked at him, and replied, Of all that thou hast said to me, I will not attend to one word. How excellent is the saying of the poet:—

If I be possessed of wealth and be not liberal, may my hand never be extended, nor my foot raised! Shew me the avaricious who hath attained glory by his avarice, and the munificent who hath died through his munificence.

Know, O Steward, he continued, that if there remain in thy hands what will suffice for my dinner, thou shalt not burden me with anxiety respecting my supper.—So the steward left him, and went his way; and 'Alee Noor-ed-Deen resumed his habits of extravagant generosity: whenever any one of his companions said, Verily this thing is beautiful!—he would reply, It is a present to thee:—and if any said, O my master, verily such a house is delightful!—he would reply, It is a present to thee.

He ceased not to give entertainments to his companions from the commencement of day, one after another, until he had passed in this manner a whole year; after which, as he was sitting with them, he heard the slave-girl recite these two verses:—

Thou thoughtest well of the days when they went well with thee, and fearest not the evil that destiny was bringing. Thy nights were peaceful, and thou wast deceived by them: in the midst of their brightness there cometh gloom.

And immediately after, a person knocked at the door: so Noor-ed-Deen rose, and one of his companions followed him without his knowledge; and when he opened the door, he beheld his steward, and said to him, What is the news?—O my master, answered the steward, that which I feared on thy account hath happened to thee.—How is that? asked Noor-ed-Deen. The steward answered, Know that there remaineth not of thy property in my hands, anything equivalent to a piece of silver, or less than a piece of silver; and these are the accounts of thy expenses, and of thy original property. When 'Alee Noor-ed-Deen heard these words, he hung down his head

towards the ground, and exclaimed, There is no strength nor power but in God! And the man who had followed him secretly to pry into his case, as soon as he heard what the steward told him, returned to his companions, and said to them, See what ye will do; for 'Alee Noor-ed-Deen hath become a bankrupt. So when Noor-ed-Deen returned to them, grief appeared to them in his countenance, and immediately one of them rose, and, looking towards him, said to him, O my master, I desire that thou wouldst permit me to depart.—Why thus depart to-day? said Noor-ed-Deen. His guest answered, My wife is to give birth to a child this night, and it is impossible for me to be absent from her: I desire, therefore, to go and see her. And he gave him leave. Then another rose, and said to him, O my master Noor-ed-Deen, I desire to-day to visit my brother; for he celebrateth the circumcision of his son. Thus each of them asked leave of him deceitfully, and went his way, until all had departed.

So 'Alee Noor-ed-Deen remained alone; and he called his slave-girl, and said to her, O Enees-el-Jelees, seest thou not what hath befallen me? And he related to her what the steward had told him. She replied, O my master, for some nights past, I have been anxious to speak to thee of this affair; but I heard thee reciting these two verses:—

When fortune is liberal to thee, be thou liberal to all others before she escape from thee: For liberality will not annihilate thy wealth when she is favourable; nor avarice preserve it when she deserteth thee.⁴⁰⁰

And when I heard thee repeat these words, I was silent, and would not make any remark to thee.—O Enees-el-Jelees, he rejoined, thou knowest that I have not expended my wealth but on my companions; and I do not think that they will abandon me without relief.—By Allah, said she, they will be of no use to thee. But he said, I will immediately arise and go to them, and knock at their doors: perhaps I shall obtain from them something which I will employ as a capital wherewith to trade, and I will cease from diversion and sport. So he arose instantly, and proceeded without stopping until he arrived at the by-street in which his ten companions resided; for they all lived in that same street: and he advanced to the first door, and knocked; and there came forth to him a slave-girl, who said to him, Who art thou? He answered, Say to thy master,—'Alee Noor-ed-Deen is standing at the door, and saith to thee, Thy slave kisseth thy hands, looking for a favour from thee.—And the girl entered, and acquainted her master; but he called out to her, saying, Return, and tell him, He is not here.—The girl, therefore, returned to Noor-ed-Deen,

and said to him, My master, Sir, is not here. And he went on, saying within myself, If this is a knave, and hath denied himself, another is not. He then advanced to the next door, and said as he had before; and the second also denied himself; and Noor-ed-Deen exclaimed,—

They are gone, who, if thou stoodest at their door, would bestow upon thee the bounty thou desirest.

By Allah, he added, I must try all of them: perchance one of them may stand me in the place of all the others. And he went round to all the ten; but found not that one of them would open the door, or shew himself, or even order him a cake of bread; and he recited the following verses:—

A man in prosperity resembleth a tree, around which people flock as long as it hath fruit; But as soon as it hath dropped all that it bore, they disperse from beneath it, and seek another. Perdition to all the people of this age! for I find not one man of integrity among ten.

He then returned to his slave: his anxiety had increased, and she said to him, O my master, said I not unto thee that they would not profit thee?—By Allah, he replied, not one of them shewed me his face.—O my master, rejoined she, sell of the moveables of the house a little at a time, and expend the produce. And he did so until he had sold all that was in the house, and there remained nothing in his possession; and upon this he looked towards Enees-el-Jelees, and said to her, What shall we do now?—It is my advice, O my master, she answered, that thou arise immediately, and take me to the market, and sell me; for thou knowest that thy father purchased me for ten thousand pieces of gold, and perhaps God may open to thee a way to obtain a part of this price; and if God have decreed our reunion, we shall meet again. But he replied, O Enees-el-Jelees, it is not easy for me to endure thy separation for one hour.—Nor is the like easy to me, said she: but necessity is imperious. And upon this, he took Enees-el-Jelees, his tears flowing down his cheeks, and went and delivered her to the broker, saying to him, Know the value of that which thou art to cry for sale.—O my master Noor-ed-Deen, replied the broker, noble qualities are held in remembrance. Is she not Enees-el-Jelees, whom thy father purchased of me for ten thousand pieces of gold?—He answered, Yes. And the broker thereupon went to the merchants; but he found that they had not all yet assembled; so he waited until the rest had come, and the market was filled with all varieties of female slaves, Turkish and Greek and Circassian and Georgian and Abyssinian; and when he beheld its crowded state, he arose and exclaimed, O merchants! O possessors of

wealth! everything that is round is not a nut; nor is everything long, a banana; nor is everything that is red, meat; nor is everything white, fat; nor is everything that is ruddy, wine; nor is everything tawny, a date! O merchants! this precious pearl, whose value no money can equal, with what sum will ye open the bidding for her?—And one of the merchants answered, With four thousand and five hundred pieces of gold.



But, lo, the Wezeer El-Mo'een the son of Sáwee was in the market, and, seeing 'Alee Noor-ed-Deen standing there, he said within himself, What doth he want here, having nothing left wherewith to purchase female slaves? Then

casting his eyes around, and hearing the broker as he stood crying in the market with the merchants around him, he said within himself, I do not imagine anything else than that he hath become a bankrupt, and come forth with the slave-girl to sell her; and if this be the case, how pleasant to my heart! He then called the crier, who approached him, and kissed the ground before him; and the Wezeer said to him, I desire this female slave whom thou art crying for sale. The broker, therefore, being unable to oppose his wish, brought the slave and placed her before him; and when he beheld her, and considered her charms, her elegant figure and her soft speech, he was delighted with her, and said to the broker, To⁴⁰² what has the bidding for her amounted? The broker answered, Four thousand and five hundred pieces of gold. And as soon as the merchants heard this, not one of them could bid another piece of silver or of gold; but all of them drew back, knowing the tyrannical conduct of that Wezeer. El-Mo'een the son of Sáwee then looked towards the broker, and said to him, Why standest thou still? Take away the slave-girl for me at the price of four thousand and five hundred pieces of gold, and thou wilt have five hundred for thyself.—So the broker went to 'Alee Noor-ed-Deen, and said to him, O my master, the slave-girl is lost to thee without price.—How so? said Noor-ed-Deen. The broker answered, We opened the bidding for her at four thousand and five hundred pieces of gold; but this tyrant El-Mo'een the son of Sáwee came into the market, and when he beheld the damsel she pleased him, and he said to me, Ask her owner if he will agree for four thousand pieces of gold, and five hundred for thee:—and I doubt not but he knoweth that the slave belongeth to thee; and if he give⁴⁰³ thee her price immediately, it will be through the goodness of God; but I know, from his injustice, that he will write thee an order upon some of his agents for the money, and then send to them and desire them to give thee nothing; and every time that thou shalt go to demand it of them, they will say to thee, To-morrow we will pay thee:—and they will not cease to promise thee, and to defer from day to day, notwithstanding thy pride; and when they are overcome by thy importunity they will say, Give us the written order:—and as soon as they have received the paper from thee they will tear it in pieces: so thou wilt lose the price of the slave.

When Noor-ed-Deen, therefore, heard these words of the broker, he said to him, What is to be done? The broker answered, I will give thee a piece of advice, and if thou receive it from me, thou wilt have better fortune.—What is it? asked Noor-ed-Deen.—That thou come to me immediately, answered

the broker, while I am standing in the midst of the market, and take the slave-girl from me, and give her a blow with thy hand, and say to her, Wo to thee! I have expiated my oath that I swore, and brought thee to the market, because I swore to thee that thou shouldst be exposed in the market, and that the broker should cry thee for sale.—If thou do this, perhaps the trick will deceive him and the people, and they will believe that thou tookest her not to the market but to expiate the oath.—This, replied Noor-ed-Deen, is the right counsel. So the broker returned into the midst of the market, and, taking hold of the hand of the slave-girl, made a sign to the Wezeer El-Mo'een the son of Sáwee, saying, O my lord, this is her owner who hath just come. Then 'Alee Noor-ed-Deen advanced to the broker, and tore the damsel from him, and struck her with his hand, saying to her, Wo to thee! I have brought thee to the market for the sake of expiating my oath. Go home, and disobey me not again. I want not thy price, that I should sell thee; and if I sold the furniture of the house and everything else of the kind over and over again, their produce would not amount to thy price.—But when El-Mo'een the son of Sáwee beheld Noor-ed-Deen, he said to him, Wo to thee! Hast thou anything left to be sold or bought?—And he would have laid violent hands upon him. The merchants then looked towards Noor-ed-Deen (and they all loved him), and he said to them, Here am I before you, and ye have all known his tyranny.—By Allah, exclaimed the Wezeer, were it not for you, I had killed him! Then all of them made signs, one to another, with the eye, and said, Not one of us will interfere between thee and him. And upon⁴⁰⁴ this, 'Alee Noor-ed-Deen went up to the Wezeer, the son of Sáwee (and Noor-ed-Deen was a man of courage), and he dragged the Wezeer from his saddle, and threw him upon the ground. There was at that spot a kneading-place for mud, and the Wezeer fell into the midst of it, and Noor-ed-Deen beat him with his fist, and a blow fell upon his teeth, by which his beard became dyed with his blood. Now there were with the Wezeer ten memlooks, and when they saw Noor-ed-Deen treat their master in this manner, they put their hands upon the hilts of their swords, and would have fallen upon him and cut him in pieces; but the people said to them, This is a Wezeer, and this is the son of a Wezeer, and perhaps they may make peace with each other, and ye will incur the anger of both of them; or perhaps a blow may fall upon your master, and ye will all of you die the most ignominious of deaths: it is advisable, therefore, that ye interfere not between them.—And when 'Alee Noor-ed-Deen had ceased from beating the Wezeer, he took his slave-girl, and returned to his house.



The Wezeer, the son of Sáwee, then immediately arose, and his dress, which before was white, was now dyed with three colours, the colour of mud, and the colour of blood, and the colour of ashes; and when he beheld himself in this condition, he took a round mat, and hung it to his neck, and took in his hand two bundles of coarse grass, and went and stood beneath the palace of the Sultán, and cried out,⁴⁰⁵O King of the age! I am oppressed!—So they brought him before the King, who looked at him attentively, and saw that he was his Wezeer, El-Mo'een the son of Sáwee. He said, therefore, Who hath done thus unto thee?—and the Wezeer cried and moaned, and repeated these two verses:—

Shall fortune oppress me while thou existest; and the dogs devour me when thou art a lion? Shall all else who are dry drink freely from thy tanks, and I thirst in thine asylum when thou art as rain?

—O my lord, he continued, thus is every one who loveth thee and serveth thee: these afflictions always befall him.—And who, said the King again, hath done thus unto thee?—Know, answered the Wezeer, that I went forth to—

day to the market of the female slaves with the idea of buying a cook-maid, and saw in the market a slave-girl the like of whom I had never in my life beheld, and the broker said that she belonged to 'Alee Noor-ed-Deen. Now our lord the Sultán had given his father ten thousand pieces of gold to buy for him with it a beautiful female slave, and he bought that girl, and she pleased him; so he gave her to his son; and when his father died, the son pursued the path of prodigality, until he sold all his houses and gardens and utensils; and when he had become a bankrupt, nothing else remaining in his possession, he took the slave-girl to the market to sell her, and delivered her to the broker: so he cried her for sale, and the merchants continued bidding for her until her price amounted to four thousand pieces of gold; whereupon I said to myself, I will buy this for our lord the Sultán; for her original price was from him. I therefore said, O my son, receive her price, four thousand pieces of gold. But when he heard my words, he looked at me and replied, O ill-omened old man! I will sell her to the Jews and the Christians rather than to thee.—I then said to him, I would not buy her for myself, but for our lord the Sultán, who is our benefactor. As soon, however, as he had heard these words from me, he was filled with rage, and dragged me and threw me down from the horse, notwithstanding my advanced age, and beat me, and ceased not to do so until he left me in the state in which thou seest me. Nothing exposed me to all this ill treatment but my coming to purchase this slave-girl for your majesty.—The Wezeer then threw himself upon the ground, and lay weeping and trembling.

Now when the Sultán beheld his condition, and had heard his speech, the vein of anger swelled between his eyes, and he looked⁴⁰⁶towards the members of his court who were attending him; whereupon forty swordsmen stood before him, and he said to them, Descend immediately to the house of 'Alee the son of El-Faḍl the son of Kháḳán, and plunder it and demolish it, and bring hither him and the slave-girl with their hands bound behind them: drag them along upon their faces, and so bring them before me. They replied, We hear and obey:—and went forth to repair to the house of 'Alee Noor-ed-Deen. But there was in the court of the Sultán a chamberlain named 'Alam-ed-Deen Senjer, who had been one of the memlooks of El-Faḍl the son of Kháḳán, the father of 'Alee Noor-ed-Deen; and when he heard the order of the Sultán, and saw the enemies prepared to slay his master's son, it was insupportable to him; so he mounted his horse, and proceeded to the house of 'Alee Noor-ed-Deen, and knocked at the door. Noor-ed-Deen came forth to him, and, when

he saw him, knew him, and would have saluted him; but he said, O my master, this is not a time for salutation, nor for talking. Noor-ed-Deen said, O 'Alam-ed-Deen, what is the news? He replied, Save thyself by flight, thou and the slave-girl; for El-Mo'een the son of Sáwee hath set up a snare for you, and if ye fall into his hands he will slay you: the Sultán hath sent to you forty swordsmen, and it is my advice that ye fly before the evil fall upon you. Then Senjer stretched forth his hand to Noor-ed-Deen with some pieces of gold, and he counted them, and found them to be forty pieces; and he said, O my master, receive these, and if I had with me more, I would give it thee: but this is not a time for expostulating. And upon this, Noor-ed-Deen went in to the damsel, and acquainted her with the occurrence, and she was confounded.

The two then went forth immediately from the city, and God let down the veil of his protection upon them, and they proceeded to the bank of the river, where they found a vessel ready to sail: the master was standing in the midst of it, and saying, He who hath anything to do, whether leave-taking or procuring provisions, or who hath forgotten aught, let him do what he desireth and return; for we are going. And they all replied, We have nothing remaining to do, O master. So, upon this, the master said to his crew, Quick! Loose the rope's end, and pull up the stake.—And 'Alee Noor-ed-Deen exclaimed, Whither, O master? He answered, To the Abode of Peace, Baghdád. And Noor-ed-Deen embarked, and the damsel with him, and they set the vessel afloat, and spread the sails, and it shot along like a bird with its pair of wings, carrying them forward with a favourable wind.⁴⁰⁷

Meanwhile, the forty men whom the Sultán had sent came to the house of 'Alee Noor-ed-Deen, and broke open the doors and entered, and searched all the chambers, but without success; so they demolished the house, and returned, and acquainted the Sultán, who said, Search for them in every place where they may be:—and they replied, We hear and obey. The Wezeer El-Mo'een the son of Sáwee then descended to his house, after the Sultán had invested him with a robe of honour, and had said to him, None shall take vengeance for thee but myself. And he greeted the King with a prayer for long life, and his heart was set at ease: and the Sultán gave orders to proclaim throughout the city, O all ye people! our lord the Sultán hath commanded that whoever shall meet with 'Alee Noor-ed-Deen, and bring him to the Sultán, shall be invested with a robe of honour, and he will give him a thousand pieces of gold; and he who shall conceal him, or know where he is, and not give information thereof, will merit the exemplary punishment that shall

befall him! So all the people began to search for him; but could not trace him.—Such was the case with these people.

Now as to 'Alee Noor-ed-Deen and his slave, they arrived in safety at Baghdád, and the master of the vessel said to them, This is Baghdád, and it is a city of security: winter with its cold hath departed from it, and the spring-quarter hath come with its roses, and its trees are in blossom, and its waters are flowing. And upon this, 'Alee Noor-ed-Deen landed with his slave-girl, and gave the master five pieces of gold. They then walked a little way, and destiny cast them among the gardens, and they came to a place which they found swept and sprinkled, with long maştabahs, and pots suspended filled with water, and over it was a covering of trellis-work of canes extending along the whole length of a lane, at the upper end of which was the gate of a garden; but this was shut. And Noor-ed-Deen said to the damsel, By Allah, this is a pleasant place!—and she replied, O my master, let us sit down a while upon one of these maştabahs. So they mounted and seated themselves there, and they washed their faces and hands, and enjoyed the current of the zephyr, and slept.—Glory be to Him who sleepeth not!



This garden was called the Garden of Delight, and in it was a palace called the Palace of Diversion, and it belonged to the Khaleefeh Hároon Er-Rasheed, who, when his heart was contracted, used to come to this garden, and enter the palace above mentioned, and there sit. The palace had eighty latticed windows, and eighty lamps were suspended in it, and in the midst of it was a great candlestick of gold; and when the Khaleefeh entered it, he commanded the female slaves to open the windows, and ordered Is-hák the cup-companion to sing with them: so his heart became dilated, and his

anxiety ceased. There was a superintendent to the garden, an old man, named the sheykh Ibráheem; and it happened that he went forth once to transact some business, and found there persons diverting themselves with women of suspicious character, whereupon he was violently enraged, and having waited until the Khaleefeh came thither some days after, he acquainted him with this occurrence, and the Khaleefeh said, Whomsoever thou shalt find at the gate of the garden, do with him what thou wilt. Now on this day the sheykh Ibráheem went out to transact an affair of business, and found the two sleeping at the garden-gate covered with a single izár; and he said, Do not these two persons⁴⁰⁹ know that the Khaleefeh hath given me permission to kill every one whom I find here? But I will only give these two a slight beating, that no one may again approach the gate of the garden. He then cut a green palm-stick, and went forth to them, and raised his hand until the whiteness of his arm-pit appeared, and was about to beat them; but he reflected in his mind, and said, O Ibráheem, how shouldst thou beat them when thou knowest not their case? They may be two strangers, or of the children of the road, whom destiny hath cast here. I will therefore uncover their faces, and look at them.—So he lifted up the izár from their faces, and said, These are two handsome persons, and it is not proper that I should beat them. And he covered their faces again, and, approaching the foot of 'Alee Noor-ed-Deen, began to rub it gently; whereupon Noor-ed-Deen opened his eyes, and saw that he was an old man; and he blushed, and drew in his feet, and, sitting up, took the hand of the sheykh Ibráheem and kissed it; and the sheykh said to him, O my son, whence are ye?—O my master, he answered, we are strangers.—And a tear gushed from his eye. The sheykh Ibráheem then said to him, O my son, know that the Prophet (God bless and save him!) hath enjoined generosity to the stranger. Wilt thou not arise, O my son, and enter the garden, and divert thyself in it, that thy heart may be dilated?—O my master, said Noor-ed-Deen, to whom doth this garden belong? The sheykh answered, O my son, this garden I inherited from my family. And his design in saying this was only that they might feel themselves at ease, and enter the garden. And when Noor-ed-Deen heard his words, he thanked him, and arose, together with his slave, and, the sheykh Ibráheem preceding them, they entered the garden.

The gate was arched, and over it were vines with grapes of different colours; the red, like rubies; and the black, like ebony. They entered a bower, and found within it fruits growing in clusters and singly, and the birds were

warbling their various notes upon the branches: the nightingale was pouring forth its melodious sounds; and the turtle-dove filled the place with its cooing; and the blackbird, in its singing, resembled a human being; and the ring-dove, a person exhilarated by wine. The fruits upon the trees, comprising every description that was good to eat, had ripened; and there were two of each kind: there were the camphor-apricot, and the almond-apricot, and the apricot of Khurásán; the plum of a colour like the complexion of beauties; the cherry delighting the sense of every man; the red, the white, and the green fig, of the most beautiful colours;⁴¹⁰ and flowers like pearls and coral; the rose, whose redness put to shame the cheeks of the lovely; the violet, like sulphur in contact with fire; the myrtle, the gilliflower, the lavender, and the anemone; and their leaves were bespangled with the tears of the clouds; the chamomile smiled, displaying its teeth, and the narcissus looked at the rose with its negroes' eyes; the citrons resembled round cups; the limes were like bullets of gold; the ground was carpeted with flowers of every colour, and the place beamed with the charms of spring; the river murmured by while the birds sang, and the wind whistled among the trees; the season was temperate, and the zephyr was languishing.



The sheykh Ibráheem conducted them into the elevated saloon, and they were charmed with its beauty and the extraordinary elegances which it displayed, and seated themselves in one of the windows; and Noor-ed-Deen, reflecting upon his past entertainments, exclaimed, By Allah, this place is most delightful! It hath reminded me of past events, and quenched in me an anguish like the fire of the ghaḍà.—The sheykh Ibráheem then brought to them some food, and they ate to satisfaction, and washed their hands, and Noor-ed-Deen, seating⁴¹¹ himself again in one of the windows, called to his slave, and she came to him; and they sat gazing at the trees laden with all kinds of fruits; after which, Noor-ed-Deen looked towards the sheykh, and said to him, O sheykh Ibráheem, hast thou not any beverage? For people

drink after eating.—So the sheykh brought him some sweet and cold water: but Noor-ed-Deen said, This is not the beverage I desire.—Dost thou want wine? asked the sheykh.—Yes, answered Noor-ed-Deen. The sheykh exclaimed, I seek refuge with Allah from it! Verily, for thirteen years I have done nothing of that kind; for the Prophet (God bless and save him!) cursed its drinker and its presser and its carrier.—Hear from me two words, said Noor-ed-Deen. The sheykh replied, Say what thou wilt. So he said, If thou be neither the presser of the wine, nor its drinker, nor its carrier, will aught of the curse fall upon thee? The sheykh answered, No.—Then take this piece of gold, rejoined Noor-ed-Deen, and these two pieces of silver, and mount the ass, and halt at a distance from the place, and whatsoever man thou findest to buy it, call to him, and say to him, take these two pieces of silver, and with this piece of gold buy some wine, and place it upon the ass:—so, in this case, thou wilt be neither the carrier, nor the presser, nor the buyer; and nothing will befall thee of that which befalleth the rest.

The sheykh Ibráheem, after laughing at his words, replied, By Allah, I have never seen one more witty than thou, nor heard speech more sweet. And Noor-ed-Deen said to him, We have become dependant upon thee, and thou hast nothing to do but to comply with our wishes: bring us, therefore, all that we require.—O my son, said the sheykh, my buttery here is before thee (and it was the store-room furnished for the Prince of the Faithful): enter it then, and take from it what thou wilt; for it containeth more than thou desirest. So Noor-ed-Deen entered the store-room, and beheld in it vessels of gold and silver and crystal, adorned with a variety of jewels; and he took out such of them as he desired, and poured the wine into the vessels of earthenware and bottles of glass; and he and the damsel began to drink, astonished at the beauty of the things which they beheld. The sheykh Ibráheem then brought to them sweet-scented flowers, and seated himself at a distance from them; and they continued drinking, in a state of the utmost delight, until the wine took effect upon them, and their cheeks reddened, and their eyes wantoned like those of the gazelle, and their hair hung down: whereupon the sheykh Ibráheem said, What aileth me that I am sitting at a distance from them?⁴¹² Why should I not sit by them? And when shall I be in the company of such as these two, who are like two moons?—He then advanced, and seated himself at the edge of the raised portion of the floor; and Noor-ed-Deen said to him, O my master, by my life I conjure thee to approach and join us. So he went to them; and Noor-ed-Deen filled a cup, and, looking at

the sheykh, said to him, Drink, that thou mayest know how delicious is its flavour. But the sheykh Ibráheem exclaimed, I seek refuge with Allah! Verily, for thirteen years I have done nothing of that kind.—And Noor-ed-Deen, feigning to pay no attention to him, drank the cup, and threw himself upon the ground, pretending that intoxication had overcome him.



Upon this, Enees-el-Jelees looked towards the sheykh, and said to him, O sheykh Ibráheem, see how this man hath treated me.—O my mistress, said he, what aileth him? She rejoined, Always doth he treat me thus: he drinketh a while, and then sleepeth, and I remain alone, and find no one to keep me company over my cup. If I drink, who will serve me? And if I sing, who will hear me?—The sheykh, moved with tenderness and affection for her by her words, replied, It is not proper that a cup-companion be thus. The damsel then filled a cup, and, looking at the sheykh Ibráheem, said to him, I conjure thee, by my life that thou take it and drink it; reject it not, but accept it, and refresh my heart. So he stretched forth his hand, and took the cup, and drank it; and she filled for him a second time, and handed it to him, saying, O my master, this remaineth for thee. He replied, By Allah, I cannot drink it: that which I have drunk is enough for me. But she said, By Allah, it is indispensable:—and he took the cup, and drank it. She then gave him the third; and he took it, and was about to drink it, when, lo, Noor-ed-Deen raised himself, and said to him, O sheykh Ibráheem, what is this? Did I not conjure thee a while ago, and thou refusedst, and saidst, Verily, for thirteen years I have not done it?—The sheykh Ibráheem, touched with shame, replied, By Allah, I am not in fault; for she pressed me.⁴¹³ And Noor-ed-Deen laughed, and they resumed their carousal, and the damsel, turning her eyes towards her master, said to him, O my master, drink thou, and do not urge the sheykh Ibráheem; that I may divert thee with the sight of him. So she began to fill and to hand to her master, and her master filled and gave to her, and thus they

continued to do, time after time; till at length the sheykh Ibráheem looked towards them and said, What meaneth this? And what sort of carousal is this? Wherefore do ye not give me to drink, since I have become your cup-companion?—At this they both laughed until they became almost senseless; and then drank, and gave him to drink; and they continued thus until the expiration of a third of the night, when the damsel said, O sheykh Ibráheem, with thy permission shall I rise and light one of the candles which are arranged here?—Rise, he answered; but light not more than one candle. But she sprang upon her feet, and, beginning with the first candle, proceeded until she had lighted eighty. She then sat down again; and presently Noor-ed-Deen said, O sheykh Ibráheem, in what favour am I held with thee? Wilt thou not allow me to light one of these lamps?—The sheykh answered, Arise, and light one lamp, and be not thou also troublesome. So he arose, and, beginning with the first lamp, lighted all the eighty; and the saloon seemed to dance. And after this, the sheykh Ibráheem, overcome by intoxication, said to them, Ye are more frolicksome than I:—and he sprang upon his feet, and opened all the windows, and sat down again with them, and they continued carousing and reciting verses; and the place rang with their merriment.

Now God, the All-seeing and All-knowing, who hath appointed a cause to every event, had decreed that the Khaleefeh should be sitting that night at one of the windows looking towards the Tigris, by moonlight; and he looked in that direction, and saw the light of lamps and candles reflected in the river, and, turning his eyes up towards the palace in the garden, he beheld it beaming with those candles and lamps, and exclaimed, Bring hither to me Jaʿfar El-Barmekee! In the twinkling of an eye, Jaʿfar stood before the Prince of the Faithful; and the Khaleefeh said to him, O dog of Wezeers, dost thou serve me and not acquaint me with what happeneth in the city of Baghdád?—What, asked Jaʿfar, is the occasion of these words? The Khaleefeh answered, If the city of Baghdád were not taken from me, the Palace of Diversion were not enlivened with the light of the lamps and candles, and its windows were not opened. Wo to thee! Who could do these things unless the office of Khaleefeh were taken⁴¹⁴ from me?—Who, said Jaʿfar (the muscles of his side quivering from fear), informed thee that the lamps and candles were lighted in the Palace of Diversion, and that its windows were opened? The Khaleefeh replied, Advance hither to me, and look. So Jaʿfar approached the Khaleefeh, and, looking towards the garden, beheld the palace as it were a flame of fire, its light surpassing that of the moon. He desired, therefore, to

make an excuse for the sheykh Ibráheem, the superintendent, thinking, from what he beheld, that the event might have occurred through his permission: and accordingly he said, O Prince of the Faithful, the sheykh Ibráheem last week said to me, O my master Jaʿfar, I am desirous of entertaining my children during my life and the life of the Prince of the Faithful.—And what, said I, is thy design in saying this? He answered, It is my wish that thou wouldst obtain for me permission from the Khaleefeh that I may celebrate the circumcision of my sons in the palace. So I said, Do what thou wilt with respect to the entertainment of thy sons, and, if God will, I shall have an interview with the Khaleefeh, and will acquaint him with it. And he left me thus; and I forgot to acquaint thee.—O Jaʿfar, said the Khaleefeh, thou wast guilty of one offence against me, and then thine offence became two: for thou hast erred in two points: the first, thy not acquainting me with this affair; and the second, thy not accomplishing the desire of the sheykh Ibráheem; for he did not come to thee and address thee with these words but to hint a request for some money by the aid of which to effect his design, and thou neither gavest him anything nor acquaintedst me that I might give him.—O Prince of the Faithful, replied Jaʿfar, I forgot.



The Khaleefeh then said, By my forefathers, I will not pass the remainder of my night but with him, for he is a just man, who frequenteth the sheykhs, and attendeth to the poor, and favoureth the indigent; and I imagine all his acquaintances are with him this night; so I must repair to him: perhaps one of them may offer up for us a prayer productive of good to us in this world and the next; and probably some advantage may accrue to him from my presence, and he will receive pleasure from this, together with his friends.—O Prince of the Faithful, replied Jaafar, the greater part of the night hath passed, and they are now about to disperse. But the Khaleefeh said, We must go to them. And Jaafar was silent, and was perplexed in his mind, not knowing what to do. So

the Khaleefeh rose upon his feet, and Jaʿfar rose and preceded him, and Mesroor the eunuch went with them. The three walked on reflecting, and, departing from the⁴¹⁵ palace, proceeded through the streets, in the attire of merchants; until they arrived at the gate of the garden above mentioned; and the Khaleefeh, approaching it, found it open; and he was surprised, and said, See, O Jaʿfar, how the sheykh Ibráheem hath left the gate open until this hour, which is not his usual custom. They then entered, and came to the end of the garden, where they stopped beneath the palace; and the Khaleefeh said, O Jaʿfar, I desire to take a view of them secretly before I go up to them, that I may see how the sheykhs are occupied in the dispensing of their blessings and the employment of their miraculous powers; for they have qualities which distinguish them both in their private retirements and in their public exercises; and now we hear not their voices, nor discover any indication of their presence. Having thus said, he looked around, and, seeing a tall walnut tree, he said, O Jaʿfar, I would climb this tree (for its branches are near to the windows) and look at them. And accordingly he ascended the tree, and climbed from branch to branch until he came to that which was opposite to one of the windows, and there he sat,⁴¹⁶ and, looking in through this window of the palace, beheld a damsel and a young man, like two moons (extolled be the perfection of Him who created them!); and he saw the sheykh Ibráheem sitting with a cup in his hand, and saying, O mistress of beauties, drinking unaccompanied by merry sounds is not pleasant. Hast thou not heard the saying of the poet?—

Circulate it in the large cup, and in the small; and receive it from the hand of the shining moon: And drink not without merry sounds; for I have observed that horses drink to the sound of whistling.

When the Khaleefeh witnessed this conduct of the sheykh Ibráheem, the vein of anger swelled between his eyes, and he descended, and said, O Jaʿfar, I have never seen anything of the miraculous performances of the just such as I have beheld this night: ascend, therefore, thyself also, into this tree, and look, lest the blessings of the just escape thee.—On hearing the words of the Prince of the Faithful, Jaʿfar was perplexed at his situation; and he climbed up into the tree, and looked, and saw Noor-ed-Deen and the sheykh Ibráheem and the damsel, and the sheykh Ibráheem had the cup in his hand. As soon as he beheld this, he made sure of destruction; and he descended, and stood before the Prince of the Faithful, and the Khaleefeh said, O Jaʿfar, praise be to God who hath made us to be of the number of those who follow the

external ordinances of the holy law, and averted from us the sin of disguising ourselves by the practice of hypocrisy! But Jaʿfar was unable to reply, from his excessive confusion. The Khaleefeh then looked towards him, and said, Who can have brought these persons hither, and admitted them into my palace? But the like of this young man and this damsel, in beauty and loveliness and symmetry of form, mine eye hath never beheld.—Jaʿfar, now conceiving a hope that the Khaleefeh might be propitiated, replied, Thou hast spoken truly, O Prince of the Faithful. And the Khaleefeh said, O Jaʿfar, climb up with us upon this branch which is opposite them, that we may amuse ourselves by observing them. So they both climbed up into the tree, and, looking at them, heard the sheykh Ibráheem say, O my mistress, I have relinquished decorum by the drinking of wine; but the pleasure of this is not complete without the melodious sounds of stringed instruments.—O sheykh Ibráheem, replied Enees-el-Jelees, by Allah, if we had any musical instrument, our happiness were perfect. And when the sheykh Ibráheem heard her words, he rose upon his feet.—The Khaleefeh said⁴¹⁷ to Jaʿfar, What may he be going to do? Jaʿfar replied, I know not.—And the sheykh Ibráheem went away, and returned with a lute; and the Khaleefeh, looking attentively at it, saw that it was the lute of Is-ḥák, the cup-companion; and said, By Allah, if this damsel sing not well, I will crucify you all; but if she sing well, I will pardon them, and crucify thee. So Jaʿfar said, O Allah, let her not sing well!—Why? asked the Khaleefeh.—That thou mayest crucify all of us, answered Jaʿfar; and then we shall cheer one another by conversation. And the Khaleefeh laughed: and the damsel took the lute, and tuned its strings, and played upon it in a manner that would melt iron, and inspire an idiot with intellect; after which she sang with such sweetness that the Khaleefeh exclaimed, O Jaʿfar, never in my life have I heard so enchanting a voice as this!—Perhaps, said Jaʿfar, the anger of the Khaleefeh hath departed from him?—Yea, he answered; it hath departed. He then descended with Jaʿfar from the tree, and, looking towards him, said, I am desirous of going up to them, to sit with them, and to hear the damsel sing before me.—O Prince of the Faithful, replied Jaʿfar, if thou go up to them, probably they will be troubled by thy presence; and as to the sheykh Ibráheem, he will assuredly die of fear. The Khaleefeh therefore said, O Jaʿfar, thou must acquaint me with some stratagem by means of which I may learn the truth of the affair without their knowing that I have discovered them. And he and Jaʿfar walked towards the Tigris, reflecting upon this matter; and lo, a fisherman stood beneath the windows of the palace, and he

threw his net, hoping to catch something by means of which to obtain his subsistence.—Now the Khaleefeh had, on a former occasion, called to the sheykh Ibráheem, and said to him, What was that noise that I heard beneath the windows of the palace?—and he answered, The voices of the fishermen, who are fishing:—so he said, Go down and forbid them from coming to this place. They were therefore forbidden to come thither; but this night there came a fisherman named Kereem, and, seeing the garden-gate open, he said within himself, This is a time of inadvertence, and perhaps I may catch some fish on this occasion:—so he took his net, and threw it into the river, and then recited some verses, contrasting the condition of the poor fisherman, toiling throughout the night, with that of the lord of the palace, who, awaking from a pleasant slumber, findeth the fawn in his possession; and as soon as he had finished his recitation, lo, the Khaleefeh, unattended, stood at his head. The Khaleefeh knew him, and exclaimed, O Kereem!—and the fisherman, hearing him call him by⁴¹⁸ his name, turned towards him; and when he beheld the Khaleefeh, the muscles of his side quivered, and he said, By Allah, O Prince of the Faithful, I did not this in mockery of the mandate; but poverty and the wants of my family impelled me to the act of which thou art witness. The Khaleefeh replied, Throw thy net for my luck. And the fisherman advanced, rejoicing exceedingly, and cast the net, and, having waited until it had attained its limit and become steady at the bottom, drew it in again, and there came up in it a variety of fish that could not be numbered.



The Khaleefeh was delighted at this, and said, O Kereem, strip off thy clothes:—and he did so. He was clad in a jubbeh in which were a hundred patches of coarse woollen stuff, containing vermin of the most abominable kind, and among them fleas in such numbers that he might almost have been transported by their means over the face of the earth; and he took from his head a turban which for three years he had never unwound; but when he happened to find a piece of rag he twisted it around it: and when he had taken off the jubbeh and turban, the Khaleefeh pulled off from his own person two vests of silk of Alexandria and Baalabekk, and a melwatah and a farajeeyeh, and said to the fisherman, Take these, and put them on. The⁴¹⁹ Khaleefeh then put on himself the fisherman's jubbeh and turban, and, having drawn a lithám over his face, said to the fisherman, Go about thy business;—and he kissed the feet of the Khaleefeh, and thanked him, reciting these two verses:—

Thou hast granted me favours beyond my power to acknowledge, and completely satisfied all my wants. I will thank thee, therefore, as long as I live; and when I die, my bones will thank thee in their grave.

But scarcely had he finished his verses, when the vermin overran the person of the Khaleefeh, and he began to seize them with his right hand and his left from his neck, and to throw them down; and he exclaimed, O fisherman, wo to thee! What are these abundant vermin in this jubbeh?—O my lord, he answered, at present they torment thee; but when a week shall have passed over thee, thou wilt not feel them, nor think of them. The Khaleefeh laughed, and said to him, How can I suffer this jubbeh to remain upon me? The fisherman replied, I wish to tell thee something; but I am ashamed, through my awe of the Khaleefeh. Impart, said the Khaleefeh, what thou hast to tell me. So he said to him, It hath occurred to my mind, O Prince of the Faithful, that thou desirest to learn the art of fishing, in order that thou mayest be master of a trade that may profit thee; and if such be thy desire, this jubbeh is suitable to thee. And the Khaleefeh laughed at his words.

The fisherman then went his way, and the Khaleefeh took the basket of fish, and, having put upon it a little grass, went with it to Jaafar, and stood before him; and Jaafar, thinking that he was Kereem the fisherman, feared for him, and said, O Kereem, what brought thee hither? Save thyself by flight; for the Khaleefeh is here this night.—And when the Khaleefeh heard the words of Jaafar, he laughed until he fell down upon his back. So Jaafar said, Perhaps thou art our lord the Prince of the Faithful?—Yes, O Jaafar, answered the Khaleefeh, and thou art my Wezeer, and I came with thee hither, and thou knowest me not. How then should the sheykh Ibraheem know me when he is drunk? Remain where thou art until I return to thee.—Jaafar replied, I hear and obey:—and the Khaleefeh advanced to the door of the palace, and knocked. The sheykh Ibraheem arose, therefore, and said, Who is at the door? He answered, I, O sheykh Ibraheem. The sheykh said, Who art thou?—and the Khaleefeh answered, I am Kereem the fisherman: I heard that there were guests with thee, and have therefore brought thee some fish; for it is⁴²⁰ excellent.—Now Noor-ed-Deen and the damsel were both fond of fish, and when they heard the mention of it they rejoiced exceedingly, and said, O my master, open to him, and let him come in to us with the fish which he hath brought. So the sheykh Ibraheem opened the door, and the Khaleefeh, in his fisherman's disguise, entered, and began by salutation; and the sheykh Ibraheem said to him, Welcome to the robber, the thief, the gambler! Come

hither, and shew us the fish which thou hast brought.—He therefore shewed it to them; and lo, it was alive, and moving; and the damsel exclaimed, By Allah, O my master, this fish is excellent! I wish it were fried!—By Allah, said the sheykh Ibráheem, thou hast spoken truth. Then, addressing the Khaleefeh, he said, O fisherman, I wish thou hadst brought this fish fried. Arise, and fry it for us, and bring it.—On the head be thy commands, replied the Khaleefeh: I will fry it, and bring it.—Be quick, said they, in doing it.

The Khaleefeh therefore arose and ran back to Jaafar, and said, O Jaafar, they want the fish fried.—O Prince of the Faithful, replied he, give it me, and I will fry it. But the Khaleefeh said, By the tombs of my ancestors, none shall fry it but myself; with my own hand will I do it! He then repaired to the hut of the superintendent, and, searching there, found in it everything that he required, the frying-pan, and even the salt, and wild marjoram, and other things. So he approached the fire-place, and put on the frying-pan, and fried it nicely; and when it was done, he put it upon a banana-leaf, and having taken from the garden some limes, he went up with the fish, and placed it before them. The young man, therefore, and the damsel and the sheykh Ibráheem advanced and ate; and when they had finished, they washed their hands, and Noor-ed-Deen said, By Allah, O fisherman, thou hast done us a kindness this night. Then putting his hand into his pocket, he took forth for him three pieces of gold, of those which Senjer had presented to him when he was setting forth on his journey, and said, O fisherman, excuse me; for, by Allah, if I had known thee before the events that have lately happened to me, I would have extracted the bitterness of poverty from thy heart: but take this as accordant with my present circumstances. So saying, he threw the pieces of gold to the Khaleefeh, who took them, and kissed them, and put them in his pocket. The object of the Khaleefeh in doing this was only that he might hear the damsel sing: so he said to him, Thou hast treated me with beneficence, and abundantly recompensed me; but I beg of thy unbounded indulgence that this damsel⁴²¹ may sing an air, that I may hear her. Noor-ed-Deen therefore said, O Enees-el-Jelees! She replied, Yes.—By my life, said he, sing to us something for the gratification of this fisherman; for he desireth to hear thee. And when she had heard what her master said, she took the lute, and tried it with her fingers, after she had twisted its pegs, and sang to it these two verses:—

The fingers of many a fawn-like damsel have played upon the lute, and the soul hath been ravished by the touch. She hath made the deaf to hear her songs; and the dumb hath exclaimed, Thou hast excelled in thy singing!



Then she played again, in an extraordinary manner, so as to charm the minds of her hearers, and sang the following couplet:—

We are honoured by your visiting our abode, and your splendour hath dispelled the darkness of the moonless night: It is therefore incumbent upon me to perfume my dwelling with musk and rose-water and camphor.

Upon this, the Khaleefeh was affected with violent emotion, and overcome by ecstasy, so that he was no longer master of himself from excessive delight; and he began to exclaim, Allah approve thee! Allah approve thee! Allah approve thee! So Noor-ed-Deen said to him, O fisherman, have the damsel and her art in striking the chords pleased thee?—Yea, by Allah! exclaimed the Khaleefeh. And Noor-ed-Deen immediately said, She is bestowed upon thee as a present from me, the present of a generous man who will not revoke his gift. And he rose upon his feet, and took a melwatah, and threw it upon the Khaleefeh in the fisherman's disguise, ordering him to depart with the damsel. But she looked towards him, and said, O my master, wilt thou part from me without bidding me farewell? If we must be separated, pause while I take leave of thee.—And she recited the following couplet:—

If you depart from me, still your abode will be in my heart, in the recess of my bosom. I implore the Compassionate to grant our reunion; and a boon such as this, God will grant to whom He pleaseth.

And when she had finished, Noor-ed-Deen thus replied to her:—

She bade me farewell on the day of separation, saying, while she wept from the pain that it occasioned, What wilt thou do after my departure?—Say this, I replied, unto him who will survive it.

The Khaleefeh, when he heard this, was distressed at the thought of separating them, and, looking towards the young man, he said to him, O my master, art thou in fear on account of any crime, or art thou in debt to any one? Noor-ed-Deen answered, By Allah, O fisherman, a wonderful event, and an extraordinary adventure, happened to me and this damsel: if it were engraved on the understanding, it would be a lesson to him who would be admonished.—Wilt thou not, rejoined the Khaleefeh, relate to us thy story, and acquaint us with thy case? Perhaps thy doing so may be productive of relief; for the relief of God is near.—So Noor-ed-Deen said, Wilt thou hear our story in poetry or in prose?—Prose, answered the Khaleefeh, is mere talk; and verse, words put together like pearls. And Noor-ed-Deen hung down his head towards the ground, and then related his story in a series of verses: but when he had finished, the Khaleefeh begged him to explain his case more fully. He therefore acquainted him with the whole of his circumstances from beginning to end; and when the Khaleefeh understood the affair, he said to him, Whither wouldst thou now repair? He answered, God's earth is wide. The Khaleefeh then said to him, I will write for thee a letter which thou shalt convey to the Sultán Moḥammad the son of Suleymán Ez-Zeynee, and when he shall have read it, he will do thee no injury.—Is there in the world, said Noor-ed-Deen, a fisherman who correspondeth with Kings? Verily this is a thing that can never be.—Thou hast spoken truly, rejoined the Khaleefeh; but I will acquaint thee with the cause. Know that I read in the same school with him, under a master, and I was his monitor; and after that, prosperity was his lot, and he became a Sultán, while God made me to be a fisherman: yet I have never sent to request anything of him, but he hath performed my wish; and if I sent to him every day to request a thousand things of him, he would do what I asked. When Noor-ed-Deen, therefore, heard his words, he said to him, Write, that I may see. And he took an inkhorn and a pen, and wrote (after the phrase, In the name of God, the Compassionate, the Merciful).—To proceed.—This letter is from Hároon Er-Rasheed the son of

El-Mahdee, to his highness Moḥammad the son of Suleymán Ez-Zeynee, who hath been encompassed by my beneficence, and whom I constituted my viceroy of a portion of my dominions. I acquaint thee that the bearer of this letter is Noor-ed-Deen the son of El-Faḍl the son of Khákán the Wezeer, and on his arrival in thy presence thou shalt divest thyself of the regal authority, and seat him in thy place; for I have appointed him to the office to which I formerly appointed thee: so disobey not my commands: and peace be on thee.—He then gave the letter to 'Alee Noor-ed-Deen, who took it and kissed it and put it in his turban, and immediately set forth on his journey.

The sheykh Ibráheem now looked towards the Khaleefeh in his fisherman's disguise, and said to him, O most contemptible of fishermen, thou hast brought us two fish worth twenty half-dirhems, and received three pieces of gold, and desirest to take the slave also. But when the Khaleefeh heard these words, he cried out at him, and made a sign to Mesroor, who immediately discovered himself, and rushed in upon him. Jaʿfar, meanwhile, had sent one of the attendants of the garden to the porter of the palace to demand a suit of clothing of him for the Prince of the Faithful; and the man went, and brought the dress, and kissed the ground before the Khaleefeh, who took off and gave to him that with which he was then clad, and put on this suit. The sheykh Ibráheem was sitting on a chair: the Khaleefeh paused to see the result: and the sheykh was astounded, and began to bite the ends of his fingers through his confusion, saying, Am I asleep or awake? The Khaleefeh then looked at him, and said, O sheykh Ibráheem, what is this predicament in which thou art placed? And upon this, the sheykh recovered from his intoxication, and, throwing himself upon the ground, implored forgiveness: and the Khaleefeh pardoned him; after which he gave orders that the damsel should be conveyed to the palace where he resided; and when she had arrived there, he appropriated to her a separate lodging, and appointed persons to wait upon her, and said to her, Know that I have sent thy master as Sultán of El-Başrah, and, if God please, I will despatch to him a dress of honour, and send thee also to him with it.

As to Noor-ed-Deen, he continued his journey until he entered⁴²⁴ El-Başrah, and went up to the palace of the Sultán, when he uttered a loud cry, whereupon the Sultán desired him to approach; and when he came into the presence of the King, he kissed the ground before him, and produced the letter, and handed it to him. And as soon as the Sultán saw the superscription in the handwriting of the Prince of the Faithful, he rose upon his feet, and,

having kissed it three times, said, I hear and pay obedience to God (whose name be exalted!) and to the Prince of the Faithful. He then summoned before him the four Kádees, and the Emeers, and was about to divest himself of the regal office: but, lo, the Wezeer El-Mo'een the son of Sáwee was before him, and the Sultán gave him the letter of the Prince of the Faithful, and when he saw it, he rent it in pieces, and put it into his mouth, and chewed it, and threw it down. The Sultán, enraged, cried, Wo to thee! What hath induced thee to act thus?—He answered, This man hath had no interview with the Khaleefeh nor with his Wezeer; but is a young wretch, an artful devil, who, having met with a paper containing the handwriting of the Khaleefeh, hath counterfeited it, and written what he desired: wherefore then shouldst thou abdicate the sovereignty, when the Khaleefeh hath not sent to thee an envoy with a royal autographical mandate; for if this affair were true, he had sent with him a Chamberlain or a Wezeer; but he came alone.—What then is to be done? said the Sultán. The Wezeer answered, Send away this young man with me, and I will take charge of him, and despatch him in company with a Chamberlain to the city of Baghdád; and if his words be true, he will bring us a royal autographical mandate and diploma of investiture; and if not true, they will send him back to us with the Chamberlain, and I will take my revenge upon my offender.

When the Sultán heard what the Wezeer said, it pleased him; and the Wezeer took him away, and cried out to the pages, who threw down Noor-ed-Deen, and beat him until he became insensible. He then ordered to put a chain upon his feet, and called to the jailer; and when he came, he kissed the ground before him. This jailer was named Kúteyt; and the Wezeer said to him, O Kúteyt, I desire that thou take this person, and cast him into one of the subterranean cells which are in thy prison, and torture him night and day. The jailer replied, I hear and obey:—and he put Noor-ed-Deen into the prison, and locked the door upon him; but after having done this, he gave orders to sweep a maştabah within the door, and furnished it with a prayer-carpet and a pillow, and seated Noor-ed-Deen upon it, and⁴²⁵ loosed his chain, and treated him with kindness. The Wezeer every day sent to him, commanding him to beat him; and the jailer pretended that he tortured him, while, on the contrary, he treated him with benignity.

Thus he continued to do for forty days; and on the forty-first day, there came a present from the Khaleefeh, and when the Sultán saw it, it pleased him, and he conferred with the Wezeers upon the subject; but one said, Perhaps this

present was designed for the new Sultán. Upon this, the Wezeer El-Mo'een the son of Sáwee remarked, It were proper to have slain him on his arrival:— and the Sultán exclaimed, Now thou hast reminded me of him, go down and bring him, and I will strike off his head. The Wezeer replied, I hear and obey:—and arose, saying, I desire to proclaim throughout the city, He who wisheth to witness the decapitation of Noor-ed-Deen 'Alee the son of El-Faḍl the son of Kháḳán, let him come to the palace:—so that all the people may come to behold it, and I may gratify my heart, and mortify my enviers. The Sultán said, Do what thou wilt. So the Wezeer descended, full of joy and happiness, and went to the Wálee, and ordered him to make this proclamation; and when the people heard the crier, they all grieved and wept, even the boys in the schools, and the tradesmen in their shops; and numbers of the people strove together to take for themselves places where they might behold the spectacle, while others repaired to the prison, to accompany him thence. The Wezeer then went forth, attended by ten memlooks, to the prison: and Ḳuṭeyṭ the jailer said to him, What dost thou desire, O our lord the Wezeer?—Bring forth to me, said the Wezeer, this young wretch. The jailer replied, He is in a most miserable state from the excessive beating that I have inflicted upon him. And he entered, and found him reciting some verses, commencing thus:—

Who is there to aid me in my affliction? For my pain hath become intense, and my remedy is scarce procurable!

And the jailer pulled off from him his clean clothes, and, having clad him in two dirty garments, brought him out to the Wezeer. Noor-ed-Deen then looked at him, and saw that he was his enemy who had incessantly desired his destruction; and when he beheld him, he wept, and said to him, Art thou secure from misfortune? Hast thou not heard the saying of the poet?—

They made use of their power, and used it tyrannically; and soon it became as though it never had existed.

O Wezeer, know that God (whose perfection be extolled, and whose⁴²⁶ name be exalted!) is the doer of whatsoever He willeth.—O 'Alee, replied the Wezeer, wouldst thou frighten me by these words? I am now going to strike off thy head, in spite of the people of El-Başrah; and I will pay no regard to thy counsel; but I will rather attend to the saying of the poet:—

Let fortune do whatever it willeth, and bear with cheerful mind the effects of fate.

How excellent also is the saying of another poet:—

He who liveth after his enemy a single day, hath attained his desire.

The Wezeer then ordered his pages to convey him on the back of a mule; whereupon they said to him (being distressed to obey), Suffer us to stone him and cut him in pieces, though our lives should be sacrificed in consequence. But he replied, Never do it. Have ye not heard what the poet hath said:—

A decreed term is my inevitable lot; and as soon as its days have expired, I die. If the lions dragged me into their forest, they could not close it while aught of it remained.

So they proceeded to proclaim before Noor-ed-Deen, This is the smallest recompense of him who forgeth a letter from the Khaleefeh to the Sultán. And they continued to parade him throughout El-Başrah until they stationed him beneath the window of the palace, and in the place of blood, when the executioner approached him, and said to him, I am a slave under command; and if thou hast any want, acquaint me with it, that I may perform it for thee; for there remaineth not of thy life any more than the period until the Sultán shall put forth his face from the window. And upon this, Noor-ed-Deen looked to the right and left, and recited these verses:—

Is there among you a merciful friend, who will aid me? I conjure you by Allah to answer me! My life hath passed, and my death is at hand! Is there any who will pity me, to obtain my recompense, And consider my state, and relieve my anguish, by a draught of water that my torment may be lightened?

And the people were excited to tears for him; and the executioner took some water to hand it to him; but the Wezeer arose from his place, and struck the kulleh of water with his hand, and broke it, and called to the executioner, commanding him to strike off his head; whereupon he bound Noor-ed-Deen's eyes. The people, however, called out against the Wezeer, and raised a tumultuous cry against him, and many words passed between them; and while they were in this state,⁴²⁷ lo, a dust rose, and filled the sky and the open tracts; and when the Sultán beheld it, as he sat in the palace, he said to his attendants, See what is the news. The Wezeer said, After thou shalt first have beheaded this man. But the Sultán replied, Wait thou until we see what is the news.



Now this dust was the dust of Jaafar, the Wezeer of the Khaleefeh, and of his attendants; and the cause of their coming was this:—The Khaleefeh had passed thirty days without remembering the affair of 'Alee the son of El-Faql the son of Khákán, and no one mentioned it to him, until he came one night to the private apartment of Enees-el-Jelees, and heard her lamenting, as she recited, with a soft voice, the saying of the poet:—

Thine image [is before me] whether distant or near, and my tongue never ceaseth to mention thee.

Her lamentation increased, and lo, the Khaleefeh opened the door, and entered the chamber, and saw Enees-el-Jelees weeping. On beholding the Khaleefeh, she fell at his feet, and, having kissed them three times, recited these two verses:428—

O thou of pure origin, and of excellent birth; of ripe-fruitful branch, and of unsullied race! I remind thee of the promise thy beneficence granted, and far be it from thee that thou shouldst forget it.

The Khaleefeh said to her, Who art thou? She answered, I am the present given to thee by 'Alee the son of El-Faḍl the son of Kháḳán; and I request the fulfilment of the promise which thou gavest me, that thou wouldst send me to him with the honorary gift; for I have now been here thirty days, and have not tasted sleep. And upon this, the Khaleefeh summoned Jaʿfar El-Barmekee, and said to him, For thirty days I have heard no news of 'Alee the son of El-Faḍl the son of Kháḳán, and I imagine nothing less than that the Sultán hath killed him: but, by my head! by the tombs of my ancestors! if any evil event hath happened to him, I will destroy him who hath been the cause of it, though he be the dearest of men in my estimation! I desire, therefore, that thou journey immediately to El-Başrah, and bring me an account of the conduct of the King Moḥammad the son of Suleymán Ez-Zeynee to 'Alee the son of El-Faḍl the son of Kháḳán.

So Jaʿfar obeyed his commands, and set forth on his journey, and when he approached, and saw this tumult and crowd, he said, What is the occasion of this crowd? They related to him, therefore, the situation in which they were with regard to Noor-ed-Deen; and when he heard their words, he hastened to go up to the Sultán, and, having saluted him, acquainted him with the cause of his coming, and told him, that if any evil event had happened to 'Alee Noor-ed-Deen, the Khaleefeh would destroy him who was the cause of it. He then arrested the Sultán, and the Wezeer El-Mo'een the son of Sáwee, and gave orders to liberate 'Alee Noor-ed-Deen, and enthroned him as Sultán in the place of the Sultán Moḥammad the son of Suleymán Ez-Zeynee; after which he remained in El-Başrah three days, the usual period of entertainment; and on the morning of the fourth day, 'Alee Noor-ed-Deen said to Jaʿfar, I have a longing desire to see the Prince of the Faithful. So Jaʿfar said to the King Moḥammad the son of Suleymán, Prepare thyself for travelling; for we will perform the morning-prayers, and depart to Baghdád. He replied, I hear and obey:—and they performed the morning-prayers, and mounted all together, with the Wezeer El-Mo'een the son of Sáwee, who now repented of what he had done. As to 'Alee Noor-ed-Deen, he rode by the side of Jaʿfar: and they continued their journey until they arrived at Baghdád, the Abode of Peace.⁴²⁹

They then presented themselves before the Khaleefeh, and related to him the case of Noor-ed-Deen; whereupon the Khaleefeh addressed him, saying, Take this sword, and strike off with it the head of thine enemy. And he took it, and approached El-Mo'een the son of Sáwee; but he looked at him, and said to him, I did according to my nature, and do thou according to thine. And Noor-ed-Deen threw down the sword from his hand, and, looking towards the Khaleefeh, said, O Prince of the Faithful, he hath beguiled me. So the Khaleefeh said, Do thou leave him:—and he said to Mesroor, O Mesroor, advance thou, and strike off his head. Mesroor, therefore, did so: and upon this, the Khaleefeh said to 'Alee the son of El-Faḍl the son of Khákán, Request of me what thou wilt. He replied, O my lord, I have no want of the sovereignty of El-Başrah, and desire nothing but to have the honour of serving thee.—Most willingly I assent, said the Khaleefeh:—and he summoned the damsel, and when she had come before him, he bestowed favours upon them both: he gave to them one of the palaces of Baghdád, and assigned to them regular allowances, and made Noor-ed-Deen one of his companions at the table; and he remained with him until death overtook him.



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NOTES TO CHAPTER SIXTH.

NOTE 1. In the old version, the person here named Enees-el-Jelees is called "The Fair Persian;" but I do not find her so described in any copy of the original. The name here given to her may be rendered "the Companion's Cheerer;" "Enees" being a term applied to any person or thing serving as an agreeable, cheering companion; and "Jelees" signifying "a companion," or "one in the habit of sitting with another."

NOTE 2. "Khatṭeeyeh" is derived from "khatṭ," which signifies "writing," but which is also the name of a place (Khatṭ Hejer) in the province of El-Bahreyn, a famous mart for spears. Of the figure of speech employed in the couplet in which this word occurs (considered by the Arabs an elegant mode of ætiology, and called by them "ḥosn et-taāleel") my sheykh gives the following example in a marginal note:—

"And the rain fell not but for the purpose of kissing the ground before thee."

NOTE 3. "El-Mo'een" signifies "the Aider," or "the Assistant."

NOTE 4. "El-Faḍl," signifying "the Excellence," is here, as a proper name, an abbreviation of "Faḍl-ed-Deen," "the Excellence of the Religion."

NOTE 5. This phrase (a person of auspicious aspect) is often used by the modern Arabs and the Turks, and signifies "a virtuous or beneficent man."

NOTE 6. This answer is not to be understood in its literal sense; it has become a common form of speech which an Arab often uses for the purpose of obtaining something more than he would venture to demand.

NOTE 7. "May it be favourable," or "——beneficial," is a compliment usually addressed to a person who has just been to the bath, and to a man who has just had his head shaved. The reply is, "May God bestow favours upon thee."

NOTE 8.—*On the Law respecting Murder and unintentional Homicide.* The Ḳur-án ordains that murder shall be punished with death; or, rather, that the free shall die for the free, the slave for the slave, and a woman for a woman; or that the perpetrator of the crime shall pay, to the heirs of the person whom he has killed, if they will allow it, a fine, which is to be divided according to the laws of inheritance. It also ordains, that unintentional homicide shall be expiated by freeing a believer from slavery, and paying, to the family of the person killed, a fine, unless they remit it. But these laws are amplified and

explained by the same book and by the Imáms.—A fine is not to be accepted for murder unless the crime has been attended by some palliating circumstance. This fine, the price of blood, is a hundred camels; or a thousand deenárs (about 500*l.*) from him who possesses gold; or, from him who possesses silver, twelve thousand dirhems (about 300*l.*). This is for killing a free man; for a woman, half ⁴³¹that sum; for a slave, his or her value, but that must fall short of the price of blood for the free. A person unable to free a believer must fast two months as in Ramaḍán. The accomplices of a murderer are liable to the punishment of death. By the Sunneh also, a man is obnoxious to capital punishment for the murder of a woman; and by the Ḥanafee law, for the murder of another man's slave. But he is exempted from this punishment who kills his own child or other descendant, or his own slave, or his son's slave, or a slave of whom he is part-owner: so also are his accomplices: and according to Esh-Sháfe'ee, a Muslim, though a slave, is not to be put to death for killing an infidel, though the latter be free. A man who kills another in self-defence, or to defend his property from a robber, is exempt from all punishment. The price of blood is a debt incumbent on the family, tribe, or association, of which the homicide is a member. It is also incumbent on the inhabitants of an enclosed quarter, or the proprietor or proprietors of a field, in which the body of a person killed by an unknown hand is found; unless the person has been found killed in his own house.

Hence it appears, that the punishment with which the Wezeer El-Faḍl threatened his son is not to be regarded as a grave criminal act; especially when we consider the nature of the son's offence: for the slave was the property of the king, and it was not allowable to any other man even to see her without his permission. Many of the characters depicted in the present work would seem incongruous in the extreme, if judged according to European notions of justice and other moral qualities.

NOTE 9. "The two professions of the faith," "There is no deity but God," and "Moḥammad is God's Apostle," are generally repeated by a dying Muslim.

NOTE 10. This is said to imply (as my sheykh has remarked in a marginal note) that El-Faḍl was a charitable person who bestowed pensions upon the professors of the Ḷur-án and of science. There are many among the modern Muslims who do so, and numbers also who found and endow public schools.

NOTE 11.—*On the Washing, Shrouding, and Burial of the Dead.* The ceremonies attendant upon death and burial are nearly the same in the cases of men and women. The face or the head of the dying person is turned towards the direction of Mekkeh. When the spirit is departing, the eyes are closed; and then, or immediately after, the women of the house commence a loud lamentation, in which many of the females of the neighbourhood generally come to join. Hired female mourners are also usually employed; each of whom accompanies her exclamations of "Alas for him!" &c., by beating a tambourine. If possible, the corpse is buried on the day of the death; but when this cannot be done, the lamentation of the women is continued during the ensuing night; and a recitation of several chapters, or of the whole, of the *Ḳur-án* is performed by one or more men hired for the purpose.

The washing consists, first, in the performance of the ordinary ablution which is preparatory to prayer, with the exception of the cleansing of the mouth and nose; and secondly, in an ablution of the whole body with warm water and soap, or with water in which some leaves of the lote-tree have been boiled. The jaw is bound up, the eyes are closed, and the nostrils &c., are stuffed with cotton; and the corpse is sprinkled with a mixture of water, pounded camphor, dried and pounded leaves of the lote-tree, and sometimes other dried and pulverized leaves, &c., and with rose-water. The ankles are bound together; and the hands placed upon the breast.

The grave-clothing of a poor man consists of a piece or two of cotton, or a kind of bag: but the corpse of a man of wealth is generally wrapped first in muslin; then, in cotton cloth of a thicker texture; next, in a piece of striped stuff of silk and cotton intermixed, or in a *kaftán* (a long vest) of similar stuff, merely stitched together; and over these is wrapped a Kashmeer shawl. The colours most approved for the grave-clothes are white and green. The body thus shrouded is placed in a bier, which is usually covered with a Kashmeer shawl, and borne on the shoulders of three or four men, generally friends of the deceased.⁴³²

There are some slight differences in the funeral-ceremonies observed in different Arab countries; but a sufficient notion of them will be conveyed by briefly describing those which prevail in Cairo. The procession to the tomb is generally headed by a number of poor men, mostly blind, who, walking two and two, or three and three, together, chant, in a melancholy tone, the profession (or two professions) of the faith, mentioned above (in Note 9), or

sometimes other words. They are usually followed by some male relations and friends of the deceased; and these, by a group of schoolboys, chanting in a higher tone, and one of them bearing a copy of the *Ḳur-án*, or of one of its thirty sections, placed upon a kind of desk formed of palm-sticks, and covered with an embroidered kerchief. Then follows the bier, borne head-foremost. Friends of the deceased relieve one another in the office of carrying it; and casual passengers often take part in this service, which is esteemed highly meritorious. Behind the bier walk the female mourners, composing a numerous group, often more than a dozen; or, if of a wealthy family, they ride. Each of those who belong to the family of the deceased has a strip of cotton stuff or muslin, generally blue, bound round her head, over the head-veil, and carries a handkerchief, usually dyed blue (the colour of mourning), which she sometimes holds over her shoulders, and at other times twirls with both hands over her head or before her face, while she cries and shrieks almost incessantly; and the hired female mourners, accompanying the group, often celebrate the praises of the deceased in the manner described in the preceding tale, though this was forbidden by the Prophet.—The funeral-procession of a man of wealth is sometimes preceded by several camels, bearing bread and water to give to the poor at the tomb; and closed by the led horses of some of the attendants, and by a buffalo or other animal to be sacrificed at the tomb, where its flesh is distributed to the poor, to atone for some of the minor sins of the deceased.

The bier used for conveying the corpse of a boy or a female has a cover of wood, over which a shawl is spread; and at the head is an upright piece of wood: upon the upper part of this, in the case of a boy, is fixed a turban, with several ornaments of female head-dress; and in the case of a female, it is similarly decked, but without the turban.

A short prayer is recited over the dead, either in a mosque or in a place particularly dedicated to this service in, or adjacent to, the burial-ground. The body is then conveyed, in the same manner as before, to the tomb. This is a hollow, oblong vault, one side of which faces the direction of Mekkeh, generally large enough to contain four or more bodies, and having an oblong monument of stone or brick constructed over it, with a stela at the head and foot. Upon the former of these two stelæ (which is often inscribed with a text from the *Ḳur-án*, and the name of the deceased, with the date of his death), a turban, cap, or other head-dress, is sometimes carved, shewing the rank or class of the person or persons buried beneath; and in many cases, a cupola

supported by four walls, or by columns, &c., is constructed over the smaller monument. The body is laid on its right side, or inclined by means of a few crude bricks, so that the face is turned towards Mekkeh; and a person is generally employed to dictate to the deceased the answers which he should give when he is examined by the two angels Munkar and Nekeer, whom I have mentioned in No. 21 of the Notes to the Introduction. If the funeral be that of a person of rank or wealth, the bread and water &c. before mentioned are then distributed to the poor.-

The principal ceremonies observed *after* the funeral have been described in Note 15 to Chapter iv.

NOTE 12. "The lord (or chief) of the first and the last among mankind" is one of the many appellations of honour given by the Muslims to their Prophet.

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NOTE 13. My sheykh remarks, that this is said merely to excite men to generosity; for literally it is not true, as is shown by the memorable example of Kaab the son of Mámeah, who preferred giving the water with which he was provided to another, and in consequence himself died of thirst.

NOTE 14. We are not to understand that such a slave as Enees-el-Jelees was exposed to the public gaze in a market to which all persons indiscriminately were admitted (for this would be at variance with Eastern usages); but in a special mart to which none were allowed access but persons of wealth who expressed a desire to purchase.

NOTE 15.—*On Kissing the Ground, as a Mode of Obeisance.* This and several other passages in the present work shew that we are often to understand the expression "kissing the ground before a person" as signifying "touching the ground, and then the lips and forehead, or turban, with the right hand;" and I believe this expression should *generally* be so understood. When I wrote the fourteenth note to the Introduction, I inclined to a contrary opinion, chiefly from recollecting to have read the following translation of a passage of El-Maḳreezee, by the learned De Sacy:—"Ce khalife [El-Hákim] ordonna qu'à l'avenir on ne baiseroit plus la terre devant lui; que personne, en le saluant dans les marches publiques, ne baiseroit sa main ou son etrier, parce que cette coutume de se *prosterner* devant une créature étoit une invention des Grecs." But on referring to the original, I find that the words which he renders "cette coutume de se prosterner" signify literally "the

bending towards the ground." I suppose, therefore, that his deviating from the literal sense in one case was owing to his adhering to it in another; and not meeting with the proof which I had fancied to exist of his being right, I venture to differ from him in this instance, without fear of being suspected of arrogance, as the kind of obeisance above described is *often* called "kissing the ground" both by the Arabs and the Persians. I should add that, except in the house, I do not remember to have ever seen the ground actually touched, but nearly so, in making this obeisance, which is still called "kissing the ground" when thus imperfectly performed.

NOTE 16. By this is meant, a place where mud was kneaded to be employed in building. The mortar generally used in the construction of Arab houses is composed of mud in the proportion of one-half, with a fourth part of lime, and the remaining part of the ashes of straw and rubbish.

NOTE 17. See the note immediately preceding.

NOTE 18. In Arabic, "bursh." This kind of mat, composed of palm-leaves (and sometimes, I believe, of the coarse grass mentioned in the next note), is used by the poor to sit upon.

NOTE 19. This kind of grass, called in Arabic "ḥalfeh," and more properly "ḥalfâ" (by botanists, *poa multiflora*, and *poa cynosyroïdes*), and the "'âkool" (or *hedysarum alhagi*), overspread spontaneously most of the alluvial tracts in Egypt which are above the reach of the inundation, and in consequence left uncultivated. The former is used in the manufacture of coarse mats, and the latter serves as pasture for camels. The Wezeer, by taking the round mat and the two bundles of ḥalfâ, seems to indicate that he is degraded to a condition as low as that of a maker of coarse mats. [The practice mentioned in the passage to which this note refers is aptly illustrated in El-Makreezee's *Khiṭaṭ*. In his description of the palaces of the Fâṭimee Khaleefehs, he says, "There was in the Great Palace a place known by the name of the Saḳeefeh, where complainants of injustice used to station themselves; and it was a custom of the Khaleefeh to sit there every night, for those of the complainants of injustice who might come to him. When any one, therefore, was wronged, he would stand under the Saḳeefeh, and say, in ^{434a} loud voice, 'There is no deity but God, Moḥammad is the Apostle of God, 'Alee is the Friend (Welee) of God;' and the Khaleefeh would hear him, and command him to be brought to him, or he would intrust his case to the Wezeer," &c.—ED.]

NOTE 20. The boats used by the Arabs in the navigation of rivers are generally moored by means of a rope attached to a stake which is driven into the bank.

NOTE 21. By "children of the road" are meant "travellers."

NOTE 22. See Note 55 to Chapter iii.

NOTE 23. The word which I render elevated (mo'allakah) is applied to a structure raised upon columns or pillars, &c.

NOTE 24. The "ghada" is a tree of a very inflammable nature, which, in burning, gives out a fierce heat. It grows chiefly in sandy tracts, and is described as resembling the "athl" (or tamarisk), but as being smaller than this tree.

NOTE 25.—*On Shaving the Head.* I do not know when the custom of shaving the head became general among the Arabs of the towns; but from a remark of Es-Suyootee, I think it was not so common about the commencement of the tenth century of the Flight (that is, about the period which this work best illustrates) as it is at present, when it is almost universal among all classes; for in his time, its legality was doubted. He writes thus:—"The Imán El-Ghazálee hath said, 'There is no harm in it in the case of him whose object is cleanliness:' and the apparent sense of his words is, that it is improper in him who desireth to beautify himself for any worldly purpose, as is done by people of bad disposition." It is added in a marginal note in the copy from which I translate this, "Persons differ respecting the shaving of the head. The opinion generally prevailing is, that it is improper to him who wears not a turban, and allowable to him who does wear one, since he has a substitute:"—"that it is also lawful, unquestionably, in the case of any disease of the head:"—and "that the hanging of the rosary to the neck, and the shaving of the head without a legal necessity, are innovations,"—Hároon Er-Rasheed generally wore the hair of his head sufficiently long to reach below his ears; but shaved it when he performed the pilgrimage; and many other Muslims in early times did the same. Those who shave the head generally leave a small tuft upon the crown; but most persons of the literary and religious professions, and many others, disapprove of this tuft.

NOTE 26. By the term "sheykhs" we are here to understand "persons of sanctity and of learning." See Note 9 to Chapter i.

NOTE 27. By "the shining moon" is meant "the beautiful cup-bearer, whose face is like the shining moon."

NOTE 28. The Muslims believe that a blessing is derived from witnessing and hearing the devout exercises, recitations, &c., of holy men.

NOTE 29. The "jubbeh" worn in Eastern countries, is a long outer vest, with sleeves which reach nearly to the wrist. It is now generally made of cloth, and is worn by most tradesmen and other persons of the middle and higher classes. It differs somewhat in form in different countries.

NOTE 30. The "melwaṭah" is a garment of which I was unable to obtain a description until I inquired of my friend Mr. Salamé, who informed me that it was the name of a large outer garment which used to be worn over the farajeeyeh. But I afterwards found it stated in one of the marginal notes to a later tale, that the term above mentioned is now pronounced "mellooṭah," and is applied in the present day to an article of dress of cloth or other costly material; particularly to a jubbeh; but that ⁴³⁵it is also employed, in allusion to a jubbeh, &c., in a contemptuous sense, or, as I infer, ironically.

NOTE 31. See Note 41 to Chapter iv.

NOTE 32. The "lithám" is a piece of drapery with which a Bedawee often covers the lower part of his face. It frequently prevents his being recognised by another Arab who might make him a victim of blood-revenge; and is a means of disguise seldom employed but by Arabs of the desert.

NOTE 33. The meaning is, that the act would speak for itself, and be long remembered; that the grave of the fisherman would be pointed out as that of one to whom the Khaleefeh had shewn signal favours.

NOTE 34. It is a common custom of Arabs of the lower orders to put the money which they receive, especially when it is the first of the day's gains, to the lips and forehead before depositing it in the pocket; and the same is sometimes done by persons of the middle class.

NOTE 35. Literally, "twenty nuṣfs." See Note 17 to Chapter iii.

NOTE 36. These are the Kāḏees of the four great sects, or persuasions, of the Sunnee Muslims. See Note 1 to the Introduction.

NOTE 37. The words "and the Wezeer took him away" are omitted in the Cairo edition.

NOTE 38. "Kıteyt" is the diminutive of "kıtt," *vulgo* "kıtt," a "cat," and properly a "he-cat."

NOTE 39. The words which I translate "the place of blood" literally signify "the place of the stagnation of blood;" and are applied to the usual place of decapitation, because the blood is left there to soak into the ground.

NOTE 40. The recompense here alluded to is one to be received at the final retribution; not in the present life.

NOTE 41. This kind of "kulleh " is a small, porous, earthen bottle, with a wide mouth. Some specimens of it are figured beneath.



[344](#)See De Sacy, *Chrestomathie Arabe*, vol. ii. pp. 99 and 120, 2nd ed.

[345](#)In Arabic, "maḥḍaru kheyriṅ" (*vulg.*, "maḥḍar kheyri"); in Turkish, "neek maḥzar."

[346](#)Ch. ii. v. 173.

[347](#)Ch. iv. v. 34.

[348](#)Or, according to some, ten thousand dirhems.

[349](#)More than one is unusual; but, at the funeral of Moḥammad 'Alee Báshà, which I witnessed in Cairo, about eighty buffaloes were thus driven in the procession: in the narrow streets of the city, however, many of them disappeared, one after another, so that few reached the tomb.—ED.

[350](#)If the reader desire more detailed information on the subject of this note, I refer him to my work on the Modern Egyptians, vol. ii. ch. xv.

[351](#)Chrestomathie Arabe, vol. i. p. 106; 2nd ed.

[352](#)Nuzhet el-Mutaämmil wa-Murshid el-Mutaäh-hil, sect. 7.

[353](#)Elmacini Historia Saracenicæ, page 120.



CHAPTER VII.

COMMENCING WITH PART OF THE THIRTY-SIXTH NIGHT, AND ENDING WITH PART OF THE FORTY-FOURTH.

THE STORY OF GHÁNIM THE SON OF EIYOOB, THE DISTRACTED SLAVE OF LOVE.

It hath been told me, O happy King, said Shahrazád, that there was, in ancient times, a certain merchant of Damascus, possessed of wealth, who had a son like the moon at the full, of eloquent tongue, called Ghánim the son of Eiyooob, the Distracted Slave of Love; and this son had a sister, named Fitneh, on account of her excessive beauty and loveliness. Their father died,

leaving them large property, among which were a hundred loads of silk and brocade, and bags of musk, and upon these loads was written, This is intended for Baghdád:—it having been his desire to journey to that city.

So, when God (whose name be exalted!) had taken his soul, and⁴³⁷ some time had elapsed, his son took these loads, and journeyed with them to Baghdád.—This was in the time of Hároon Er-Rasheed.—He took leave of his mother and relations and townspeople before his departure, and went forth, placing his dependence upon God (whose name be exalted!), and God decreed him safety, so that he arrived at Baghdád, whither there travelled in his company a party of merchants. He hired for himself a handsome house, and furnished it with carpets and cushions, and suspended curtains in it; and there he deposited those loads, together with the mules and camels, and remained until he had rested himself; and the merchants of Baghdád, and its great men, came and saluted him. He then took a wrapper containing ten pieces of costly stuff, with the prices written upon them, and went forth with them to the market of the merchants, who met him and saluted him, treated him with honour and welcomed him, and seated him at the shop of the Sheykh of the market; and he sold the pieces, gaining, for every piece of gold, two. So Ghánim rejoiced; and he proceeded to sell the stuffs by little and little, and continued to do so for a whole year.

After this, on the first day of the following year, he came to the same market, but found its gate shut, and, inquiring the cause of this, he was answered, One of the merchants hath died, and all the rest of them have gone to walk in his funeral-procession. Wilt thou then, added his informant, gain a recompense by walking with them?—He replied, Yes;—and he asked respecting the place of the funeral. So they guided him thither; and he performed the ablution, and walked with the other merchants until they arrived at the place of prayer, where they prayed over the dead. The merchants then walked all together before the corpse to the burial-ground, Ghánim following them, until the procession arrived at the burial-ground outside the city, and they proceeded among the tombs until they came to that in which the corpse was to be deposited. They found that the family of the deceased had pitched a tent over the tomb, and placed there the candles and lamps; and they buried the dead, and the readers sat reciting the *Ḳur-án* at the tomb. The merchants sat with them; and so also did Ghánim the son of Eiyooob; but he was overcome by bashfulness, saying within himself, I cannot quit them until I have departed with them. They sat listening to the recitation

of the *Ḳur-án* until the period of nightfall, when the servants placed before them the supper and sweetmeats, and they ate till they were satisfied, and washed their hands, and resumed their seats.⁴³⁸

The heart of Ghánim was now troubled with reflections upon his merchandize, and he was fearful of the thieves, and said within himself, I am a stranger, and suspected of possessing wealth, and if I pass the night far away from my abode, the thieves will steal the money and the loads. So, fearing for his property, he arose and went forth from among the company, asking their leave to depart on account of some business that he had to transact, and followed the beaten track until he came to the gate of the city: but it was then midnight, and he found the gate of the city shut, and saw no one coming or going, and heard not a sound save the barking of the dogs, and the howling of the wolves; whereupon he exclaimed, There is no strength nor power but in God! I was in fear for my property, and came hither on account of it, and have found the gate shut, and now I have become in fear for my life!—He then returned to seek for himself a place in which to sleep until the morning: and, finding a private burial-place enclosed by four walls, with a palm-tree within it, and a gate-way of hard stone, open, he entered it, and desired to sleep; but sleep came not to him.

Tremor and gloom overcame him, thus lying among the tombs, and he rose upon his feet, and, opening the door, looked out, and beheld a light gleaming in the distance in the direction of the city-gate. He advanced a few steps, and saw the light approaching in the way which led to the burial-place in which he was taking refuge; whereupon Ghánim feared for himself, and hastily closed the door, and climbed up into the palm-tree, and concealed himself in the midst of its branches. The light continued to approach the tomb by little and little until it came very near; and as he looked attentively at it, he perceived three black slaves, two of whom were bearing a chest, the other having in his hand an adze and a lantern; and as they drew near, one of the two slaves who were bearing the chest said, What aileth thee, O *Şawáb*?—to which the other of the two replied, What aileth thee, O *Káfoor*? The former rejoined, Were we not here at the hour of nightfall, and did we not leave the door open?—Yes, answered the other: what thou sayest is true.—See then, resumed the first speaker, it is shut and barred.—Upon this, the third, who was carrying the adze and light, and whose name was *Bakheet*, said, How small is your sense! Know ye not that the owners of the gardens go forth from *Baghdád* and repair hither, and, evening overtaking them, enter this

place, and shut the door upon themselves, through fear, lest the blacks, like ourselves, should take them and roast them and eat⁴³⁹ them?—Thou hast spoken truth, they answered; but there is none among us of less sense than thyself.—Verily, he replied, ye will not believe me until we enter the burial-place and find some one in it: and I imagine that, if any one be in it, and have seen the light, he hath betaken himself to the top of the palm-tree.



When Ghánim heard these words of the slave, he said within himself, How cunning is this slave! May Allah disgrace the blacks for their malice and villainy! There is no strength nor power but in God, the High, the Great! What will deliver me from this difficulty?—The two who were bearing the chest then said to him who had the adze, Climb over the wall, and open to us the door, O Bakheet; for we are fatigued with carrying the chest upon our

necks: and if thou open to us the door, we will give thee one of the persons whom we take, and we will fry him for thee excellently, so that not a drop of his fat shall be lost. But he replied, I am afraid of a thing that my little sense hath suggested to me: let us throw over the chest behind the door; for it is our deposite. They said to him, If we throw it, it⁴⁴⁰ will break.—I am afraid, he rejoined, that there may be, within the tomb, robbers who slay men and steal their property; for when evening overtaketh them they enter these places to divide what they have taken.—O thou of little sense, exclaimed the two others; can they enter here?—They then put down the chest, and climbed up the wall, and descended, and opened the door, while the third slave, Bakheet, stood waiting for them with the light, and a basket containing some plaster: after which they seated themselves, having closed the door; and one of them said, O my brother, we are tired with walking and taking up and putting down, and opening the door and shutting it, and it is now midnight, and we have not strength remaining to open the tomb and to bury the chest; wherefore we will sit here three hours to rest ourselves, and then rise and accomplish our business: but each of us shall in the mean time tell his story, and relate all that hath happened to him from beginning to end. So the first, who carried the light, told his story; but it was of a nature unfit to be here repeated; after which, another of the slaves thus began.

THE STORY OF THE SLAVE KÁFOOR.

Know, O my brothers, that I was, at the commencement of my career, a boy of eight years, and I used to tell one lie to the slave-merchants every year, so that they fell out with each other in consequence, and the slave-merchant my master, becoming impatient of me, committed me to the broker, desiring him to cry, Who will buy this slave with his fault? He was therefore asked, What is his fault?—and answered, He telleth one lie every year. And a merchant approached the broker, and said to him, How much have they bidden for this slave with his fault? He answered, They have bidden six hundred pieces of silver.—Then thou shalt have twenty for thyself, replied the merchant. So the broker introduced him to the slave-merchant, who received from him the money, and the broker conveyed me to the dwelling of the merchant, and took his brokerage.

The merchant clad me in a dress suitable to my condition, and I continued with him for the remainder of the year, until the new year commenced with prosperity. It was a blessed year, plenteous in the produce of the earth, and

the merchants began to give entertainments, every day one taking his turn to do so, until it was my master's turn to give an entertainment in a garden within the city. So he went,⁴⁴¹ and the other merchants also, and he took for them what they required of food and other provisions, and they sat eating and drinking and carousing till noon, when my master wanted something from the house, and said, O slave, mount the mule, and go to the house, and bring, from thy mistress, such a thing, and return quickly.

I obeyed, therefore, and went to the house; but when I approached it, I shrieked out, and shed tears; whereupon the people of the quarter assembled together, old and young; and my master's wife and daughters, hearing my cry, opened the door, and asked me what was the matter. I answered them, My master was sitting beneath an old wall, he and his friends, and it fell upon them; and when I beheld what happened to them, I mounted the mule, and came in haste to inform you. And when his children and wife heard these words, they shrieked, and tore their clothes, and slapped their faces, and the neighbours came to them. Then my master's wife overturned the furniture of the house, one thing upon another, and pulled down its shelves, and broke its shutters and its windows, and smeared its walls with mud and indigo, and said to me. Wo to thee, O Káfoor! Come hither and help me, and demolish these cupboards, and smash these vessels and this China-ware.—So I went to her, and destroyed with her the shelves of the house and all that was upon them, and its cupboards and what they contained, and went about over the terraces and through every place until I had laid waste the whole, crying all the while, Oh my master! My mistress then went forth, with her face uncovered, and only with her head-veil, and the girls and boys went with her, saying to me, O Káfoor, walk on before us, and shew us the place where thy master lieth dead beneath the wall, that we may take him forth from under the ruins, and carry him in a bier, and bring him to the house, and convey his corpse in a handsome manner to the burial. So I walked before them, crying, Oh my master!—and they followed me with their faces and heads uncovered, crying, Oh our misfortune! Oh our calamity!—and there was none among the men, nor among the women, nor among the children, nor a maiden, nor an old woman, [in the quarter,] who did not accompany us; and all of them slapped themselves in the excess of their lamentation. Thus I went with them through the city; and the people asking the news, they informed them of that which they had heard from me; and the people exclaimed, There is no strength nor power but in God, the High, the Great! We will go to the

Wálee, and acquaint him.—And when they arrived before the Wálee, they informed him; and he mounted,⁴⁴² and took with him labourers with axes and baskets, and they followed my footsteps, accompanied by a crowd of people.

I preceded them, weeping and crying out, and throwing dust upon my head, and slapping my face; and when I came to the party in the garden, and my master beheld me, I slapped my face, and exclaimed, Oh my mistress! who will have pity upon me after my mistress? Would that I had been her sacrifice!—When my master, therefore, saw me, he was confounded, his countenance became pale, and he said, What aileth thee, O Káfoor, and what is this predicament, and what is the news? I answered him, When thou sentest me to the house to bring thee what thou wantedst, I went thither and entered the house, and found that the wall of the saloon had fallen, and that the whole saloon had tumbled down upon my mistress and her children.—And did not thy mistress, said he, escape? I answered, No: not one of them escaped; and the first of them that died was my mistress the elder.—But did my youngest daughter escape? he asked. I answered, No.—And what, said he, hath become of the mule that I ride: is she safe?—No, O my master, I answered: for the walls of the house and the walls of the stable tumbled down upon all that was in the house; even upon the sheep and the geese and the hens, and all of them became a mass of flesh beneath the ruins; not one of them escaped. He then said to me, And thy master the elder? I answered, No: not one escaped; and now there remains neither house nor inhabitant, nor any trace of them; and as to the sheep and the geese and the hens, the cats and dogs have now eaten them.—And when my master heard my words, the light became darkness before his face, and he was no longer master of his senses nor of his reason, and was unable to stand upon his feet: he was paralyzed, and the strength of his back failed him, and he rent his clothes and plucked his beard and slapped his face and threw his turban from his head, and ceased not to slap his face until the blood flowed from it: and he began to cry, Ah! Oh my children! Ah! Oh my wife! Ah! Oh my misfortune! Unto whom hath happened the like of that which hath happened to me?—The merchants, also, his companions, joined with him in cries and lamentations, and were moved with pity for his case, and rent their clothes; and my master went forth from the garden, beating himself for the calamity that had [as he supposed] befallen him, and redoubled the blows upon his face, seeming as though he were drunk.

And as the party thus went out from the gate of the garden, they beheld a great dust, and heard tumultuous cries, and, looking in that⁴⁴³direction, saw the crowd approaching them. This crowd was the Wálee and his attendants, and a concourse of people who had come to gratify their curiosity, with the merchant's family behind them, shrieking and crying with violent lamentation and excessive grief; and the first who accosted my master were his wife and children. On beholding these, he was confounded, and laughed, and said to them, How are ye; and what hath happened to you in the house, and what hath befallen you? And when they saw him, they exclaimed, Praise be to God for thy safety! And they threw themselves upon him, and his children clung to him, crying out, Oh our father! Praise be to God for thy safety, O our father!—and his wife said to him, Praise be to God who hath shewn us thy face in safety!—and she was stupified, and her reason fled from her at that which she beheld. She then said to him, How didst thou escape with thy friends?—And how, said he, were ye in the house?—We were all well, they answered, in prosperity and health, and no evil hath befallen our house, save that thy slave Káfoor came to us with his head uncovered and his clothes rent, crying out, Oh my master! Oh my master!—and we said to him, What is the matter, O Káfoor?—and he answered, My master was sitting under a wall in the garden, and it fell upon him, and he died.—By Allah, replied my master, he came to me just now, crying, Oh my mistress! Oh the children of my mistress!—and said, My mistress and her children are all dead!



He then looked aside, and, seeing me with my turban falling from my head, while I still cried out and wept violently and threw dust upon my head, he called out to me: so I approached him, and he said to me, Wo to thee! O malevolent slave! O misbegotten wretch! O thou of accursed race! What events hast thou brought about! But,⁴⁴⁴ by Allah, I will strip off thy skin from thy flesh, and cut thy flesh from thy bones!—By Allah, replied I, thou canst not do to me anything; for thou boughtest me with my fault, on this condition, the witnesses testifying that thou boughtest me with my fault, thou knowing it, and it was, that I was accustomed to tell one lie every year; and this is but half a lie, and when the year is complete I will tell the other half of it; so it will be an entire lie. But upon this, he cried out at me, O most accursed of slaves! is this but half a lie? Nay, it is an exceeding calamity! Depart from me; for thou art free!—By Allah, I replied, if thou liberate me, I will not liberate thee until the year be complete, and I tell the remaining half of the lie; and when I have completed it, then take me to the market, and sell me as thou boughtest me with my fault, and liberate me not; for I have no trade by means of which to procure my subsistence: this is a legal proposition that I have stated to thee, laid down by the lawyers in the Chapter of Emancipation.—While we were thus talking, the crowd approached, with the people of the quarter, women and men, come to mourn, and the Wálee with his attendants: and my master and the other merchants went to the Wálee, and acquainted him with the case, and that this was but half a lie; and when the people who were present heard this, they were astonished at this lie, and struck with the utmost wonder; and they cursed and reviled me; while I stood laughing, and saying, How can my master kill me when he bought me with this fault?

So when my master went to the house, he found it in a state of ruin (and it was I who destroyed the greater part, and broke in it things worth a large sum of money); and his wife said to him, It was Káfoor who broke the vessels and the China-ware. Upon this, his rage increased, and he exclaimed, By Allah! in my life I have never seen such a misbegotten wretch as this slave; yet he calleth it half a lie! What then would have been the result had it been a whole lie! In that case he had destroyed a city, or two cities!—Then, in the excess of his rage, he went to the Wálee, who inflicted upon me a severe beating, so that I became insensible, and swooned away; after which, my master contrived means of obtaining for me a high price, and I ceased not to excite disturbances in the places into which I was sold, and was transferred from

Emeer to Emeer and from Grandee to Grandee, by sale and purchase, until I entered the palace of the Prince of the Faithful, and now my spirit is broken, and my strength hath failed.⁴⁴⁵

CONTINUATION OF THE STORY OF GHÁNIM THE SON OF EIYOOB, THE DISTRACTED
SLAVE OF LOVE.

When the other slaves had heard his story, they laughed at it, and said to him, Verily thou art a villain, the son of a villain: thou hast told an abominable lie. The first and second then said to the third slave, Relate to us thy story.—O sons of my uncle, he replied, all that hath just been related is nonsense: but my story is long, and this is not a time to tell it; for the morning, O sons of my uncle, is near, and perhaps it may overtake us with this chest still before us, and we shall be disgraced among the public, and our lives will be lost; haste then to work, and when we have finished, and returned home, I will relate to you my story. So they put down the light, and dug a trench of the size of the chest between four tombs; Káfoor digging, and Şawáb removing the earth in baskets, until they had dug to the depth of half a fathom, when they put the chest into the trench, and replaced the earth over it, and went forth from the enclosure, and, having closed the gate, disappeared from before the eyes of Ghánim the son of Eiyooob.

When, therefore, they had left the place vacant unto Ghánim, and he knew that he was alone, his mind became busied respecting the contents of the chest, and he said within himself, What can this chest contain? He waited until daybreak gleamed and shone forth, and then descended from the palm-tree, and removed the earth with his hand until he had uncovered the chest and disengaged it, when he took a stone, and struck with it the lock, and broke it; and lifting up the cover, he looked in, and beheld a sleeping damsel, stupified with benj, but still breathing: she was of beautiful and lovely person, and decked with ornaments of gold, and necklaces of jewels, worth a kingdom, and of a value that no money would equal. When Ghánim the son of Eiyooob beheld her, he knew that she had been the object of a plot, and, being convinced of this, he pulled her up until he had lifted her out of the chest, and laid her upon her back; and as soon as she scented the breeze, and the air entered her nostrils and her mouth and throat, she sneezed, and then was choked, and coughed, whereupon there fell from her throat a round piece of benj, of such potency that if an elephant smelt it he would sleep from one night to another. She then opened her eyes, and, looking round, said, with an

eloquent voice, Wo to thee, O wind! Thou neither satisfiest the thirsty, nor cheerest by thy presence the satisfied with drink! Where is Zahr-el-Bustán?—But⁴⁴⁶ no one answered her. Then looking aside, she exclaimed, Şabeehah! Shejeret-ed-Durr! Noor-el-Hudà! Nejmet-eş-Şubh! Art thou awake? Nuzheh! Hülweh! Zareefeh! Speak ye!—But no one answered her. And she looked round about her, and exclaimed, Alas for me, that I am transported to the tombs! O Thou who knowest the secrets of the breasts, and recompensest on the day of resurrection! who hath brought me from among the curtains and the veils, and placed me amid four tombs?



While she was saying all this, Ghánim stood still; but he now said to her, O my mistress, there are neither veils nor palaces nor tombs for thee here: this is none other than thy slave Ghánim the son of Eiyooob, whom the King who is

omniscient with respect to hidden things hath impelled hither that he may deliver thee from these troubles, and that the utmost of thy desires may be accomplished unto thee.—And he was silent; and when she became convinced of the truth of the case, she exclaimed, I testify that there is no deity but God, and I testify that Moḥammad is God's Apostle! Then looking towards Ghánim, with her hands placed upon her breast, she said to him, with a sweet voice, O auspicious youth, who brought me unto⁴⁴⁷ this place? For now I have recovered my senses.—O my mistress, he answered, three eunuchs came bearing this chest:—and he related to her all that had happened, and how the evening had overtaken him, so that he became the means of her preservation, and that otherwise she had died of suffocation; and he inquired of her respecting her history.—O youth, she replied, praise be to God who hath cast me into the hands of one like thee! Rise therefore now, and put me into the chest, and go forth to the road, and as soon as thou shalt find any one who lets out asses or other beasts, or a muleteer, hire him to transport this chest, and convey me to thy house; and when I am in thy abode it will be well, and I will relate to thee my story, and acquaint thee with my tale, and good fortune will accrue to thee through my means.—So Ghánim rejoiced, and he went forth into the desert tract.

The day had begun to gleam, the sun rose in splendour, and the people come walking forth; and Ghánim hired a man with a mule, and brought him to the burial-place. He then lifted the chest, after he had put the damsel into it, and, with his heart smitten by love for her, proceeded with her, full of joy, for she was a damsel worth ten thousand pieces of gold, and was decked with ornaments and apparel of enormous value. Scarcely had he found himself at his house when he put down the chest, and opened it, and took forth from it the damsel, who looked, and saw that the place was a handsome dwelling furnished with variegated carpets, and she observed the gay colours and various embellishments, and beheld stuffs packed up, and loads of goods, and other property: so she knew that he was a great merchant, and a man of wealth. She then uncovered her face, and looked at him, and observed him to be a handsome young man, and loved him; and she said to him, Bring us something to eat. He answered her, On the head and the eye be thy commands:—and went to the market, and bought a roasted lamb, and a dish of sweetmeat, and procured some dried fruits, and candles and wine, and the requisite apparatus for perfumes. Then returning to the house, he took in the things, and when the damsel saw him, she laughed, and kissed him, and

embraced him, and began to caress him, so that the love which he felt increased, and took entire possession of his heart. They then ate and drank until the approach of night, and their love was mutual: for they were both of the same age, and both equal in comeliness; and when the night approached, the Distracted Slave of Love, Ghánim the son of Eiyooob, rose and lighted the candles and lamps, and the chamber glistened: he then brought forth the wine-service, and prepared the⁴⁴⁸ table, and sat down with her; he filling and handing to her, and she filling and handing to him, while they both toyed and laughed and recited verses: their gaiety increased, and they were engrossed by mutual love.—Extolled be the perfection of the Uniter of Hearts!— Thus they continued until it was near morning, when sleep overcame them, and each of them slept apart from the other till morning came.

Ghánim the son of Eiyooob then arose, and went forth to the market, and bought what was requisite of vegetables and meat and wine and other provisions, and brought them to the house; and he again sat with her to eat, and they ate until they were satisfied; after which he brought the wine, and they drank and toyed together till their cheeks reddened and their eyes became more intensely black; and Ghánim said, O my mistress, have compassion on the captive of thy love, and him whom thine eyes have slain. I had remained sound of heart but for thee.—Then he wept a while; and she replied, O my master, and light of mine eye, By Allah, I love thee and confide in thee; but I know that thou canst not be united to me.—And what hindereth? said he. She answered, I will this night relate to thee my story, that thou mayest accept my excuse. But they continued thus a whole month; and after this, one night, when Ghánim was complaining to her of his passion, she said to him, I will now explain to thee my case, that thou mayest know my dignity, and that my secret may be revealed to thee, and my excuse become manifest to thee. He replied, Well. And she took hold of a band which confined a part of her dress, and said to him, O my master, read what is on this border. So he took the border in his hand, and looked at it, and found worked upon it in gold, I am thine, and thou art mine, O descendant of the Prophet's Uncle. And when he had read this, he let fall his hand, and said to her, Reveal to me thy history. She answered, Well:—and thus began:—

Know that I am a favourite slave of the Prince of the Faithful, and my name is Koot-el-Kuloob. The Prince of the Faithful, after he had reared me in his palace, and I had grown up, observed my qualities, and the beauty and loveliness with which my Lord had endowed me, and loved me excessively:

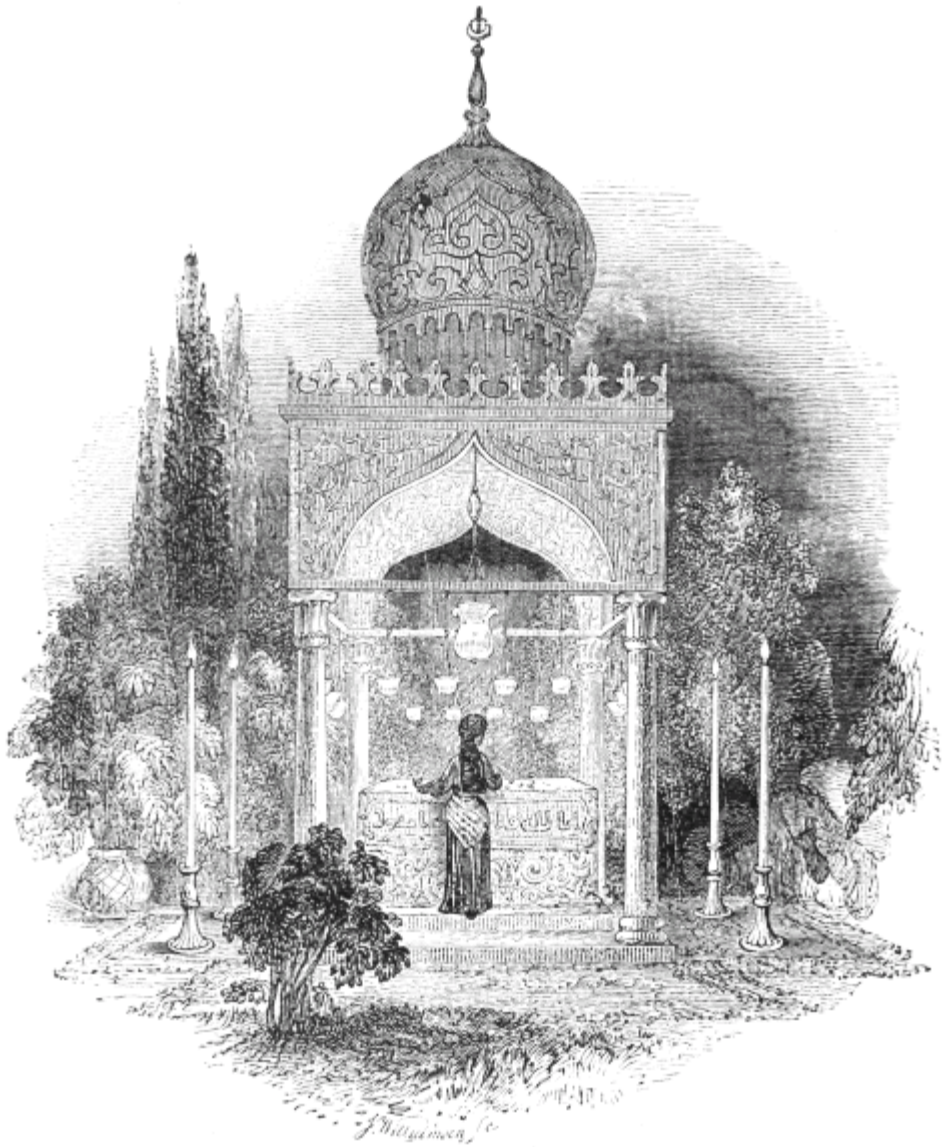
he took me and lodged me in a private apartment, and appointed me ten female slaves to serve me, and then gave me those ornaments which thou seest with me. After this, the Khaleefeh went forth one day on a journey to one of the surrounding provinces, and the lady Zubeydeh came to one of the female slaves who were in my service, and said, When thy mistress⁴⁴⁹ Koot-el-Kuloob sleepeth, put this piece of benj into her nose and her drink, and thou shalt receive from me a sum of money that will satisfy thee. The slave replied, Most willingly:—and she received the benj from her, rejoicing on account of the money, and because she had been originally Zubeydeh's slave; and she insinuated the benj into me, whereupon I fell upon the floor, with my head bent down to my feet, and seemed to be in another world. And when she could devise no other stratagem, she put me into that chest, and privily summoned the black slaves, and, after having given presents to them and to the door-keepers, sent me with the black slaves on the night when thou wast reposing at the top of the palm-tree: and they did with me as thou sawest, and my deliverance was effected through thy means. Then thou broughtest me unto this place, where thou hast treated me with the utmost kindness. This is my story; and I know not what hath happened to the Khaleefeh during my absence. Know, therefore, my dignity; and divulge not my case.

When Ghánim the son of Eiyooob heard these words of Koot-el-Kuloob, and discovered that she was the favourite of the Khaleefeh, he drew back, in his awe of the Khaleefeh, and sat alone at one side of the chamber, blaming himself, and reflecting upon his situation, perplexed by love of her to whom he could not be united; and he wept from the violence of his desire, and the fierceness of his passion and distraction, and began to complain of fortune and its injustice.—Extolled be the perfection of Him who causeth the hearts of the generous to be troubled with love, and endueth not the mean with so much of it as equalleth the weight of a grain!—And upon this, Koot-el-Kuloob rose to him, and embraced and kissed him, and, her heart being entirely captivated by his love, she revealed what she had hidden of the extent of her passion, and encircled his neck with her arms, and kissed him again; but he withdrew from her embrace, in his fear of the Khaleefeh. They then conversed a while, drowned in the sea of mutual love, and so remained until day, when Ghánim arose, and went forth to the market as usual, and procured what was requisite, and, returning to the house, found Koot-el-Kuloob weeping: but as soon as she beheld him, she ceased from her tears, and smiled, and said to him, Thou hast made me desolate by thine absence, O

beloved of my heart! By Allah, this hour during which thou hast been away from me hath appeared as a year; for I cannot endure thy separation; and see, I have thus shewn thee my state, through the violence of my passion. Arise therefore now, and mind not what hath happened, but⁴⁵⁰ take me as thy wife.—But he replied, I seek refuge with Allah! This is a thing that cannot be. How should the dog sit in the place of the lion? What belongeth to my lord is forbidden me to approach.—He then tore himself from her, and sat apart; and she increased in love through his refusal.—In this manner they passed three long months; and whenever she made any advances to him he withdrew from her, and said, Whatever belongeth to the master is forbidden to the slave.—Such was the case of the Distracted Slave of Love, Ghánim the son of Eiyooob.

Meanwhile, Zubeydeh, during the absence of the Khaleefeh, having acted thus with K̄oot-el-K̄uloob, became perplexed, saying within herself, What shall I say to the Khaleefeh when he cometh and inquireth respecting her; and what shall be my answer to him? She then called for an old woman who resided with her, and acquainted her with her secret, and said to her, What shall I do, now that K̄oot-el-K̄uloob is no more? The old woman answered, when she understood the affair, Know, O my mistress, that the return of the Khaleefeh is near; but I will send to a carpenter, and desire him to make a wooden image of a corpse, and they shall dig for it a grave, and thou shalt light candles and lamps around it, and command every one who is in the palace to wear black, and order thy female slaves and eunuchs, as soon as they know of the Khaleefeh's return from his journey, to raise lamentations in the vestibules, and when he enters and asks the news, they shall answer him, K̄oot-el-K̄uloob is dead; and may God abundantly compensate thee for the loss of her!—and from the esteem with which she was regarded by our mistress, she hath buried her in her own palace. So when he heareth this, he will weep, and the event will distress him. Then he will cause the readers to sit up by night at her tomb to perform recitations of the K̄ur-án: and if he say within himself, Surely the daughter of my uncle, through her jealousy, hath been led to destroy K̄oot-el-K̄uloob,—or the distraction of love overpower him, and he give orders to take her forth from the tomb, fear not from that; for if they dig down to the image in the form of a human being, and take it forth, shrouded in costly grave-clothes, and the Khaleefeh desire to remove the grave-clothes from it, to behold her, do thou prevent him, and the fear of the world to come will withhold him; and do thou say to him, To behold her

corpse uncovered is unlawful. Then he will believe her death, and will return her image to its place, and thank thee for thy conduct, and thou shalt escape, if it please God, from this difficulty.—When the lady Zubeydeh, therefore, heard⁴⁵¹ what she said, she approved it, and bestowed upon her a dress of honour, and commanded her to do this, having given her a sum of money. So the old woman set about the business immediately, and ordered the carpenter to make for her an image as above described; and when it was finished, she brought it to the lady Zubeydeh, and she shrouded it, and lighted the candles and lamps, and spread the carpets around the tomb, and clad herself in black, ordering the female slaves to do the same; and the news was spread through the palace, that Koot-el-Kuloob had died.



Some time after this, the Khaleefeh returned from his journey, and went up to his palace; but his mind was occupied only with *Ḳoot-el-Ḳuloob*; and seeing the pages and eunuchs and female slaves all clad in black, his heart was agitated; and when he entered the palace of the lady *Zubeydeh*, and beheld her also clad in black, he⁴⁵² inquired the reason of it, and they informed him of the death of *Ḳoot-el-Ḳuloob*. Upon hearing this, he fell down in a swoon; and when he recovered, he asked where was her tomb; and the lady *Zubeydeh* answered, Know, O Prince of the Faithful, that, on account of the

esteem in which she was held by me, I buried her in my palace. So the Khaleefeh, entering the palace in his travelling-dress, proceeded to visit the tomb of K̄oot-el-K̄uloob, and found the carpets spread, and the candles and lamps lighted; and when he beheld this, he thanked her for what she had done. But afterwards he became perplexed, and wavered a while between belief and disbelief, until suspicion overcame him, and he gave orders to open the tomb and to take her out: when, however, he saw the grave-clothes, and was about to remove them that he might behold her, he feared God (whose name be exalted!), and the old woman said, Restore her to her place. Then immediately the Khaleefeh commanded to bring the professors of religion and law, and the readers, and they performed recitations of the whole of the K̄ur-án at her tomb, while he sat by the side of it weeping until he became insensible.

He continued to frequent the tomb for the space of a month; after which it happened that he entered the H̄areem, after the emeers and wezeers had dispersed from before him to their houses, and he slept a while, and a female slave sat at his head, and another at his feet; and after sleep had overcome him he awoke, and opened his eyes, and heard the damsel who was at his head say to her who was at his feet, Wo to thee, O Kheyzurán!—Wherefore, O K̄adeeb? said the other.—Our lord, rejoined the first, is ignorant of what hath happened; so he sitteth up by night at a tomb in which there is nothing but a carved image, the work of the carpenter.—And what then, asked the other damsel, hath befallen K̄oot-el-K̄uloob? Her companion answered, Know that our mistress Zubeydeh sent some benj by a female slave, and she stupified her with it, and when the benj had taken effect upon her, she put her in a chest, and sent her away with Şawáb and Káfoor, commanding them to throw her into the tomb. Upon this, Kheyzurán said, Wo to thee, O K̄adeeb! Is not the lady K̄oot-el-K̄uloob dead?—Heaven preserve her youth from death! answered K̄adeeb: I heard the lady Zubeydeh say that K̄oot-el-K̄uloob was with a young merchant named Ghánim of Damascus, and that she had been with him, including this day, four months; and our lord here weepeth and passeth sleepless nights at a tomb in which there is no corpse.—Thus they conversed together, while the Khaleefeh heard their words; and⁴⁵³ when they had finished their conversation, and he had become acquainted with the event, that this tomb was a false one, and that K̄oot-el-K̄uloob had been with Ghánim the son of Eiyooob for the space of four months, he was violently incensed, and arose, and summoned the emeers of his court; whereupon the

Wezeer Jaʿfar El-Baramekee presented himself and kissed the ground before him, and the Khaleefeh said to him, in anger, Descend, O Jaʿfar, with a body of men, and inquire for the house of Ghánim the son of Eiyooob, and assault it suddenly, and bring him hither with my female slave Ẓoot-el-Ẓuloob; and I will assuredly torture him.

Jaʿfar replied, I hear and obey;—and he went forth with his attendants, the Wálee also accompanying him, and they proceeded until they arrived at Ghánim's house. Ghánim had just before gone out and brought a pot of meat, and was about to stretch forth his hand to eat of it with Ẓoot-el-Ẓuloob, when she looked out, and found that the house was beset on all sides, and the Wezeer and the Wálee and the officers of violence and the memlooks with drawn swords were surrounding it as the black surrounds the pupil of the eye; and upon this she knew that tidings of her situation had reached the ears of the Khaleefeh her lord, and she made sure of destruction; her countenance became pale, and her beauty changed, and, looking towards Ghánim, she said to him, O my beloved, save thyself!—How shall I do, said he, and whither shall I flee, when my wealth and means of subsistence are in this house? But she answered, Delay not, lest thou perish, and thy wealth also be lost.—O my mistress, and light of mine eye, rejoined he, how can I contrive to go forth when they are surrounding the house?—Fear not, she answered:—and she pulled off his clothes, and clad him in worn-out, ragged garments, and, taking the pot that had contained the meat, placed it upon his head, and put in it a little bread and a saucer of meat, and said to him, Go forth by the help of this stratagem, and thou hast nothing to fear with respect to me, for I know what I am able to do with the Khaleefeh. When Ghánim, therefore, heard the words of Ẓoot-el-Ẓuloob, and the advice which she gave him, he went forth through the midst of them, bearing the pot, and Providence protected him so that he escaped from the snares and injuries which menaced him, by the blessing of his good conscience.

And when the Wezeer Jaʿfar arrived at the house, he dismounted from his horse, and entered, and looked at Ẓoot-el-Ẓuloob, who had adorned herself, and filled a chest with gold and ornaments and jewels⁴⁵⁴ and rarities, such as were light to carry and of great value; and when Jaʿfar came in to her, she rose upon her feet, and kissed the ground before him, saying to him, O my master, the Pen hath written what God hath decreed. But Jaʿfar, when he beheld her situation, replied, By Allah, O my mistress, he gave me no order but to arrest Ghánim the son of Eiyooob. And she said, Know that he hath

packed up some bales of merchandise, and gone with them to Damascus, and I know nothing more than this; and I request thee to take care of this chest for me, and to convey it to the palace of the Prince of the Faithful. So Jaʿfar answered, I hear and obey:—and he took the chest, and gave orders that it should be conveyed, together with K̄oot-el-K̄uloob, to the palace of the Khaleefeh, treating her with honour and respect. This took place after they had plundered the house of Ghánim; and they went to the Khaleefeh, and Jaʿfar related to him all that had happened; whereupon the Khaleefeh appointed to K̄oot-el-K̄uloob a dark chamber, and there lodged her, commissioning an old woman to serve her; for he imagined that Ghánim had acted dishonestly towards her.

He then wrote a letter to the Emeer Moḥammad the son of Suleymán Ez-Zeynee, who was viceroy of Damascus, containing as follows:—As soon as this letter cometh to thy hands, thou shalt arrest Ghánim the son of Eiyooob, and send him unto me.—So when the mandate was brought to him, he kissed it, and put it upon his head, and caused it to be proclaimed through the market-street, Whosoever desireth to plunder, let him repair to the house of Ghánim the son of Eiyooob. And they came to the house, and found that the mother of Ghánim, and his sister, had made for them a tomb, and sat by it weeping; and they laid hold upon them, and plundered the house, and the mother and sister knew not the cause: and when they brought them before the Sultán, he inquired of them respecting Ghánim the son of Eiyooob; and they answered him, For the space of a year we have obtained no tidings of him.—And they restored them to their place.



In the mean time, Ghánim the son of Eiyooob, the Distracted Slave of Love, when his wealth had been seized, was perplexed, and began to weep for himself so as to break his heart. He walked on, and ceased not on his way to the close of day, suffering from excessive hunger and fatigue, until he arrived at a village, where he entered a mosque, and seated himself upon a round mat, and he leaned his back against one of the walls of the building, and then threw himself down, under the influence of extreme hunger and weariness. There⁴⁵⁵he remained until the morning, his heart palpitating from want of

food; vermin attacked his body, his breath became fetid, and he was altogether changed; and the people of that village, coming to perform the morning-prayers, found him lying there sick through want of food, yet exhibiting evident traces of former affluence; and when they approached him, they found him cold and hungry. They clad him, therefore, with an old garment having ragged sleeves, and said to him, Whence art thou, O stranger, and what is the cause of thine infirmity? And Ghánim opened his eyes and looked at them and wept; but he returned them no answer. Then one of them, knowing the violence of his hunger, went and brought him a saucer of honey and two cakes of bread, and he ate, while they sat around him until the sun rose, when they departed to their several occupations.—In this state he remained among them for a month, and his infirmity and disease increased; so the people, commiserating him, consulted together⁴⁵⁶ respecting his case, and agreed to transport him to the hospital at Baghdád.

Now while they were thus conversing, lo, two women, beggars, came in to him; and they were his mother and sister; and when he beheld them, he gave them the bread that was at his head, and they slept by him the next night; but he knew them not. And on the following day, the people of the village came to him, bringing a camel, and said to its owner, Convey this sick person on the camel, and when thou hast arrived at Baghdád, put him down at the door of the hospital: perhaps he may recover his health, and thou wilt receive a recompense. He answered them, I hear and obey. So they brought forth Ghánim the son of Eiyooob from the mosque, and placed him, with the round mat upon which he was sleeping, on the camel; and his mother and sister came to look at him among the other people; but they knew him not. Then observing him attentively, they said, Verily he resembleth our Ghánim! Can he be this sick person or not?—But as to Ghánim, he awoke not until he was mounted on the camel, and he began to weep and moan; and the people of the village saw his mother and sister weeping for him, though they did not know him. Then his mother and sister journeyed onwards to Baghdád, while the camel-driver also proceeded without stopping until he had deposited Ghánim at the door of the hospital, when he took his camel, and returned.

Ghánim remained lying there until the morning; and when the people began to pass along the street, they beheld him. He had become so emaciated that his form resembled that of a toothpick, and the people ceased not to gaze at him until the Sheykh of the market came and repelled them from him, and said, I will gain Paradise by means of this poor person; for if they take him

into the hospital they will kill him in one day. He then ordered his young men to carry him, and they conveyed him to his house, where he spread for him a new bed, and put for him a new cushion, and said to his wife, Serve him faithfully. She replied, On the head:—and she tucked up her sleeves, and, having heated for him some water, washed his hands and feet and body, and clothed him in a vest of one of her female slaves. She then gave him to drink a cup of wine, and sprinkled rose-water upon him: so he recovered his senses; and he remembered his beloved, *Ḳoot-el-Ḳuloob*, and his anguish increased.—Thus did it happen to *Ghánim*.

Now as to *Ḳoot-el-Ḳuloob*,—when the *Khaleefeh*, incensed against⁴⁵⁷ her, had lodged her in the dark chamber, she remained there in the same state for eighty days; and it happened that the *Khaleefeh* passed one day by that place, and heard her reciting verses; and when she had finished her recitation of them, she exclaimed, O my beloved! O *Ghánim*! How kind art thou, and how chaste is thy disposition! Thou hast acted with kindness unto him who hath injured thee, and hast guarded the honour of him who hath violated thine, and hast protected his *hareem* and he hath enslaved both thee and thy family; but thou wilt assuredly stand, with the Prince of the Faithful, before a Just Judge, and thou wilt obtain justice against him on the day when the judge shall be God; and the witnesses, the angels!—And when the *Khaleefeh* heard her words, and understood her complaint, he knew that she was injured; and he entered his palace, and sent the eunuch to her, and when she came before him she hung down her head, with weeping eye, and sorrowful heart; and he said to her, O *Ḳoot-el-Ḳuloob*, I see that thou complainest of my oppression, and accusest me of tyranny, and thinkest that I have injured him who hath acted kindly unto me. Who then is he who hath guarded my honour and I have violated his; and who hath protected my *hareem* and I have enslaved his?—She answered him, *Ghánim* the son of *Eiyoob*; for he hath not attempted any dishonest action towards me, by thy beneficence, O Prince of the Faithful!—Upon this the *Khaleefeh* exclaimed, There is no strength nor power but in God!—and then added, O *Ḳoot-el-Ḳuloob*, desire of me what thou wilt, and I will grant thy wish. So she replied, I desire of thee my beloved, *Ghánim* the son of *Eiyoob*. And when he heard her words, he said, I will cause him to be brought hither, if it be the will of God, in honour.—O Prince of the Faithful, she rejoined, when thou shalt have caused him to be brought, wilt thou present me to him? He answered, When I have had him brought, I will present thee to him, the present of a generous man who will not revoke his

gift. So she said, O Prince of the Faithful, permit me to search about for him: perhaps God may unite me with him. And he replied, Do as thou wilt.

Upon this she rejoiced, and went forth, taking with her a thousand pieces of gold and visited the sheykhs, and gave alms for the sake of Ghánim: and on the following day she went to the market of the merchants, and gave to the chief of the market some money, saying to him, Bestow it in alms upon the strangers. Then again, in the following week, she went forth, taking with her a thousand pieces of gold, and, entering the market of the goldsmiths and jewellers, summoned the chief of the market, and he came, and she gave him the thousand pieces of gold, and said to him, Bestow it in alms upon the strangers: whereupon the chief, who was the Sheykh of the market before mentioned, looked at her, and said to her, Wilt thou go with me to my house, to look at a young stranger there, and see how elegant he is, and how perfectly charming? For it is probable that he is Ghánim the son of Eiyooob, the Distracted Slave of Love.—But the chief had no knowledge of him, and imagined that he was a poor person involved in debt, whose wealth had been taken from him, or a lover parted from his beloved. And when she heard his words, her heart beat, and her affections were engrossed by him, and she answered, Send with me some one to conduct me to thy house. So he sent with her a young boy, who conducted her to the house where the stranger was lodged, and she thanked him for doing so; and when she entered the house, and saluted the chief's wife, the latter arose, and kissed the ground before her; for she knew her. Then Koot-el-Kuloob said to her, Where is the sick person who is with you? And she wept, and answered, Here he is, O my mistress: but he is of a respectable family, and exhibiteth traces of former affluence. And Koot-el-Kuloob looked towards the bed upon which he was lying, and, regarding him narrowly, beheld him as though he were Ghánim himself; but his condition was changed, and he had become so emaciated that he resembled a toothpick, and the truth of his case was disguised from her, so that she did not discover him to be the person whom she sought; but she was moved with compassion for him, and she wept, and exclaimed, Verily, strangers are objects of pity, though they be emeers in their own countries! She then ordered for him supplies of wine and medicines, and sat at his head a while, and mounted, and returned to her palace; and she continued to go forth to every market for the purpose of searching for Ghánim.



Soon after, the chief of the market brought the mother of Ghánim, and his sister Fitneh, and went with them to *Ḳoot-el-Ḳuloob*, and said to her, O most charitable lady, there have entered our city this day a woman and a girl of respectable origin, bearing evident traces of former affluence, but they are clad in garments of hair-cloth, and each of them hath a wallet hung to her neck, and their eyes are weeping, and their hearts sorrowful: so I have brought them unto thee, that thou mayest give them refuge, and preserve them from the disgrace of beggary; for they are not persons suited to ask alms of the sordid; and if it please God, we shall enter Paradise by their means.—
By⁴⁵⁹Allah, O my master, she replied, thou hast made me long to behold them! Where are they? Order them to come in.—So, upon this, Fitneh and her mother came in to *Ḳoot-el-Ḳuloob*, who, when she saw them, and observed that they were both distinguished by beauty, wept for them, and

said, By Allah, they are persons of an affluent family, and traces of wealth are conspicuous in their appearance.—O my mistress, replied the chief of the market, we love the poor and indigent for the sake of future recompense; and probably the extortioners have oppressed these two persons, and plundered them of their wealth, and ruined their houses. Then these two females wept violently, and, remembering Ghánim the son of Eiyooob, the Distracted Slave of Love, their wailing increased, and K̄oot-el-K̄uloob wept with them; and the mother of Ghánim exclaimed, We pray God to unite us with him whom we seek, and he is my son Ghánim the son of Eiyooob. When K̄oot-el-K̄uloob, therefore, heard these words, she knew that this woman was the mother of her beloved, and that the other was his sister, and she wept until she fell down in a swoon; and when she recovered, she approached them, and said to them, Ye have nothing to fear; for this day is the first of your prosperity, and the last of your adversity:⁴⁶⁰ therefore grieve not. She then ordered the chief of the market to take them to his house, and to let his wife conduct them into the bath, and attire them in handsome clothing, and take care of them, and treat them with the utmost honour; and she gave him a sum of money.

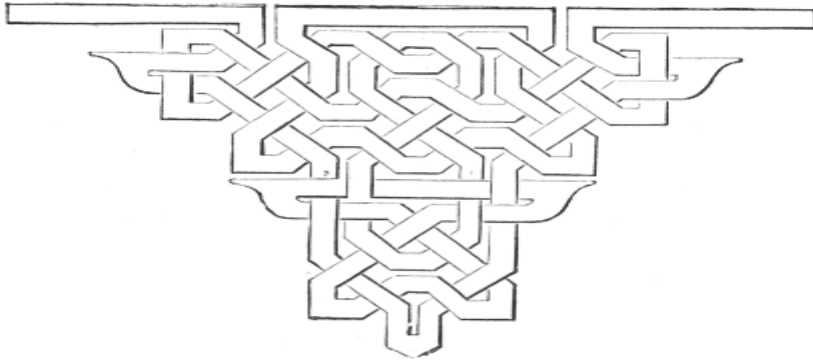
Then, on the following day, K̄oot-el-K̄uloob mounted and went again to the house of the chief of the market, and went in to visit his wife, who rose to her, and kissed the ground before her, and thanked her for her charity; and she saw that his wife had conducted the mother of Ghánim, and his sister, to the bath, and taken off their former clothes, and that the traces of their original affluence had become more conspicuous in consequence; and she sat a while conversing with them; after which she asked the wife of the chief of the market respecting the sick person who was with her. She answered, He is in the same state. And K̄oot-el-K̄uloob said, Arise, and let us look at him and visit him. So they both arose, with Ghánim's mother and sister, and went in to him, and seated themselves by him; and when Ghánim the son of Eiyooob, the Distracted Slave of Love, heard one of them mention K̄oot-el-K̄uloob, emaciated as he was in body and limbs, his soul returned to him, and he raised his head from the pillow, and called out, O K̄oot-el-K̄uloob! She looked at him, therefore, and knew him, and cried, saying, Yes, O my beloved! He then said to her, Draw near to me. And she asked him, Art thou Ghánim the son of Eiyooob, the Distracted Slave of Love? He answered her, Yes: I am he. And upon this, she fell down in a swoon; and when his sister and his mother heard their words, they cried out, Oh, our joy!—and in like manner fainted. And when they recovered, K̄oot-el-K̄uloob said to Ghánim,

Praise be to God who hath united us with thee and with thy mother and sister! Then, approaching him, she related to him all that had happened to her with the Khaleefeh, adding, I said to him, I have declared to thee the truth, O Prince of the Faithful:—and he believed my words, and approved thee; and he is now desiring to see thee. And she said to him, The Khaleefeh hath given me to thee:—whereupon he was filled with the utmost joy: and *Ḳoot-el-Ḳuloob* said to them all, Quit not this place until I come again.

She then arose immediately, and departed to her palace, and removed thence the chest that she had brought from Ghánim's house, and took forth from it some pieces of gold, which she gave to the chief of the market, saying to him, Take these pieces of gold, and buy⁴⁶¹ for each of them four complete suits of dress of the best kinds of stuff, and twenty handkerchiefs, and whatever else they require. And after this, she conducted them to the bath, and gave orders to wash them, and prepared for them boiled meats, and infusion of galangal, and apple-water, after they had come forth from the bath and dressed themselves. For three days she remained with them, feeding them with fowls and with boiled meats, and giving them sherbet of refined sugar to drink; and after the three days their spirits returned to them. Then she conducted them again to the bath, and they came forth, and she changed their clothes, and, leaving them in the house of the chief of the market, went to the Khaleefeh, and kissed the ground before him, and related to him the story, telling him that her master, Ghánim the son of Eiyooob, the Distracted Slave of Love, had come, and that his mother and sister also had arrived. When the Khaleefeh, therefore, heard these words of *Ḳoot-el-Ḳuloob*, he said to the eunuchs, Bring hither to me Ghánim. And Jaʿfar went down with them to bring him: but *Ḳoot-el-Ḳuloob* had gone before him; and she went in unto Ghánim, and said to him, The Khaleefeh hath sent to thee to bring thee before him: have a care then to display eloquence of tongue, and firmness of heart, and sweetness of speech. And she attired him in a magnificent dress, and gave him pieces of gold in abundance, saying to him, Bestow plentifully upon the domestics of the Khaleefeh as thou goest in to him. And lo, Jaʿfar approached him, mounted upon his mule, and Ghánim advanced to meet him, and greeted him with a prayer for long life, kissing the ground before him.

The planet of his prosperity had appeared, and the star of his glory had risen aloft, and Jaʿfar took him, and they proceeded until they entered into the presence of the Prince of the Faithful; and when Ghánim came before him, he looked towards the wezeers and emeers and chamberlains and lieutenants and

the other officers of the court, and the warriors, and, being eloquent of tongue, firm of heart, delicate in the style of his language, and pleasing in the allusions it conveyed, he hung down his head towards the ground, and then looked towards the Khaleefeh, and addressed him in a series of complimentary verses. And when he had finished his recitation, the Khaleefeh was delighted with the graces of his person, and pleased with the eloquence of his tongue and the sweetness of his speech; and he said to him, Approach me. He therefore approached him, and the Khaleefeh said to him, Explain to me thy tale, and acquaint me with the truth of thy history. So Ghánim sat, and related to the Khaleefeh all that had⁴⁶² happened to him from beginning to end; and when the Khaleefeh knew that he spoke truth, he bestowed upon him a dress of honour, and admitted him into his favour, and said to him, Acquit me of responsibility. And he did so, and said to him, O Prince of the Faithful, the slave and all that his hands possess belong to his master:—and the Khaleefeh rejoiced. He then gave orders to appropriate a palace to him exclusively, and appointed him abundant pensions and allowances, and removed to him his mother and his sister. And the Khaleefeh, hearing that his sister Fitneh was, in beauty (as her name imported), a temptation, demanded her of him in marriage. Ghánim therefore replied, She is thy handmaid, and I am thy memlook. And the Khaleefeh thanked him, and gave him a hundred thousand pieces of gold, and summoned the Kádee and witnesses, and they performed the marriage-contract. Then he and Ghánim visited their wives on the same day, the Khaleefeh going to Fitneh, and Ghánim the son of Eiyooob to Koot-el-Kuloob; and on the following morning, the Khaleefeh ordered that all that had happened to Ghánim, from first to last, should be committed to writing and inserted in the records, that his posterity might consider it, and wonder at the disposals of destiny, and commit their affairs unto the Creator of the night and the day..



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NOTES TO CHAPTER SEVENTH.

NOTE 1. Damascus is afterwards mentioned in the original as the abode of this merchant's family; but not here.

NOTE 2. "Ghánim" signifies "a taker of spoil," "a fortunate acquirer of anything;" and "Eiyob" is the name which *we* call "Job."

NOTE 3. "Fitneh" signifies "temptation," "seduction," "disturbance," &c.

NOTE 4. By the term "loads" we are always to understand "camel-loads," unless it is otherwise expressed. A camel-load is generally about three hundred-weights.

NOTE 5. Or vesicles of musk. In the original, "nawáfeh" is put for "nawáfij."

NOTE 6. A great recompense in the world to come is to be the lot of him who takes part in a funeral-procession.

NOTE 7. The ablution was necessary to qualify Ghánim for joining in the prayer over the dead.

NOTE 8. "Şawáb" signifies "rectitude."

NOTE 9. "Káfoor" is the Arabic for "camphor." Instances of antiphrasis in the names given to black slaves are very common.

NOTE 10. "Bakheet" signifies "fortunate," from "bakht" ("fortune"), a word borrowed from the Persian.

NOTE 11. I am not sure that this is to be understood as a jest; for I have been assured, by a slave-dealer and other persons in Cairo, that sometimes slaves brought to that city are found to be cannibals; and that a proof lately occurred there; an infant having been eaten by its black nurse. I was also told that these cannibals are generally distinguished by an elongation of the os coccygis; or in other words, that they have tails!

NOTE 12. The story here alluded to is inserted in the original; but, being extremely objectionable, and too short and simple to be abridged, I have been compelled to omit it altogether.

NOTE 13. This story is not in the old version; but I think the reader will consider it worthy of insertion in the present series, as an amusing illustration of the customs which are often observed by the Arabs on the occasion of the death of the master of a family. I can bear testimony to the general correctness of the picture which it presents; or rather state, that the greatest of the extravagances which it describes are not unfrequently practised in the present day.⁴⁶⁴

NOTE 14. As the Arab women are much more reluctant to uncover the upper and back part of the head than they are to shew the face, before strange men, such a scene as that which is here described is very seldom witnessed; but I have seen not so unfrequently a woman with her face uncovered, and besmeared with mud, on her receiving the news of the sudden death of a near relation.

NOTE 15. This, to some readers, may require explanation. To free a slave who has no means of providing for himself, and not to grant him any means to do so, is almost the heaviest punishment that can be inflicted upon him; and to do this, unless for a heinous crime, is considered disgraceful.

NOTE 16. This is not just; for as soon as the slave is emancipated he is legally free, without doubt: but it is inserted in the tale as a jest.

NOTE 17. See Note 46 to Chapter ii.—This mode of disposing of a rival in the harem is said to have been not very unfrequently adopted.

NOTE 18. I suspect that the original presents here an error, which I have endeavoured to correct.—The names which the lady ejaculates are to be understood as those of female slaves, her attendants. "Zahr-el-Bustán" signifies "Flower of the Garden;" "Şabeeḥah," "Beautiful;" "Shejeret-ed-Durr," "Tree of Pearls" (this is the vulgar mode of pronouncing "Shejer-ed-Durr," which was the name of the wife of the Sultán Eş-Şáleḥ Nejm-ed-Deen, afterwards Queen of Egypt); "Noor-el-Hudà," "Light of Day," or "Light of Guidance;" "Nejmet-eş-Şubḥ," "Star of the Morning;" "Nuzheh," "Delight;" "Hulweh," "Sweet;" and "Zareefeh," "Elegant."

NOTE 19. From this point, to the relation of the stratagem employed by Zubeydeh, I omit much that is unsuitable for insertion in the translation, as approaching to licentiousness.

NOTE 20. Perhaps it is unnecessary to mention, that "the Prophet's Uncle" here alluded to was El-'Abbás; and that the "descendant" was Hároon Er-Rasheed.

NOTE 21. "Ḳoot-el-Ḳuloob" signifies "Food (or Sustenance) of Hearts."

NOTE 22. As black, which was the distinguishing colour of the banners and dress of the 'Abbásee Khaleefehs, was originally assumed in token of mourning for such of their relations as were victims of the Umawees, it may have continued for a long time to be used for a similar purpose: but the modern colour of mourning among the Arabs is blue; and it is remarkable that the term which properly signifies "black" is commonly applied by them to dark blue.—On the subject of mourning, see Note 52 to Chapter ii.

NOTE 23. "Kheyzurán" and "Ḳaḍeeb" signify respectively, "a Cane" (particularly "Indian Cane"), and "a Rod," or "a long and slender Branch."

NOTE 24. See note 85 to Chapter iii.

NOTE 25. By "the Sultán" is meant the Viceroy of Damascus, though the title is improperly used in this sense.

NOTE 26. The account of the disgusting treatment of Ghánim's mother and sister, which follows in this place in the old version, is not in either of the copies of the original which I possess, containing this tale. Hence, and as it is extremely inconsistent with Arab customs and feelings, I have little doubt of its being an interpolation by some ignorant copyist.

NOTE 27. See Note 18 to Chapter vi.

NOTE 28. By Ghánim's harem, we are here to understand his mother and sister; the term "harem" being often used to signify a man's female relations residing in his house.

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NOTE 29. It is implied that she visited the sheykhs (by which are here meant the devotees) to request the aid of their prayers; and gave alms for the sake (or in the name) of Ghánim in order to propitiate Providence in his favour.

NOTE 30.—*On the Charitable Disposition of the Arabs.* Some remarks which I have made on this subject with reference to the Egyptians, in a former work, are equally applicable to the Arabs in general. "Benevolence and charity to the poor are virtues which the Egyptians possess in an eminent degree, and which are instilled into their hearts by religion; but from their own profession it appears that they are as much excited to the giving of alms by the expectation of enjoying corresponding rewards in heaven, as by pity for the distresses of their fellow-creatures, or a disinterested wish to do the will of God. It may be attributed, in some measure, to the charitable disposition of the inhabitants, that beggars are so numerous in Cairo. The many handsome Sebeels, or public fountains (buildings erected and endowed for the gratuitous supply of water to passengers), which are seen in this city, and the more humble structures of the same kind in the villages and fields, are monuments of the same virtue." So also the numerous Kháns for the reception of travellers, in countries occupied by the Arabs, bear testimony to the charity of this people.

NOTE 31. This is often said by an Arab to a person against whom he knows or fears himself to have committed an offence. The most urgent reason for doing so may be seen by reverting to No. 9 of the notes to Chapter iv.

NOTE 32. This compliment has occasioned, in the old version, an error of the most serious kind, by its having been understood in its literal sense. Ghánim is made to propose that the Khaleefeh should take his sister as one of his favourites (*i. e.* concubines); which, as she was a free woman, would be a crime of the foulest nature.

NOTE 33. We are to understand this sum of money as being Fitneh's dowry.—Here it may be mentioned, that the Khaleefeh, by marrying Fitneh, severely punished Zubeydeh: for he thus gave her a wife, instead of a concubine, as a rival.

NOTE 34.—*On the Passion of Love among the Arabs.* A few remarks on this subject may be inserted to justify the picture of love presented in the foregoing tale. That sensual passion is most prevalent among the Arabs cannot be doubted; but I think it unjust to suppose them generally incapable of a purer feeling, worthy, if constancy be a sufficient test, of being termed true love. That they are not so, appears evident to almost every person who mixes with them in familiar society; for such a person must have opportunities of being acquainted with many Arabs sincerely attached to wives whose personal charms have long vanished, and who have neither wealth nor influence of their own, nor wealthy nor influential relations, to induce their husbands to refrain from divorcing them. It very often happens, too, that an Arab is sincerely attached to a wife possessed, even in the best portion of her age, of few charms; and that the lasting favourite among two or more wives is not the most handsome. This opinion, I am sorry to observe, is at variance, as far as the Arabs of the *towns* are concerned, with that entertained by one of the most intelligent and experienced of modern travellers, who long resided among this people,—the justly-celebrated Burckhardt: but ⁴⁶⁶it is confirmed by numerous facts related by respectable Arab authors (and therefore not regarded by them as of an incredible nature), as well as by cases which have fallen under my own observation. The tale of Leylà and Mejnoon, "the Juliet and Romeo of Arabia," is too well known to be here repeated; but among many other anecdotes of strong and constant love, the following may be inserted:—

The Khaleefeh Yezeed the son of 'Abd-El-Melik, it is said, had two female slaves; One of whom was named Ḥabbábeh, and the other, Selámeh; to the former of whom he was most ardently attached: he had purchased her for a hundred thousand dirhems; and the other, for ten thousand. In the company of these two females he sometimes shut himself up for three months together, utterly neglecting the affairs of his people. At length, being reprov'd for this conduct by his brother Meslemeh, he promised to return to his duty: but the two slaves diverted him from his purpose; and on the following morning, excited by their songs and caresses, and by wine, he became frantic with pleasure, and danced and sang like a madman, till a fatal accident put a stop to his joy: Ḥabbábeh, eating a pomegranate, was choked by one of the grains, and immediately died. The grief of Yezeed was so poignant that he would not quit the corpse, but continued to kiss and fondle it until it became putrid. Being then admonished by his attendants that proper respect required its burial, he consented to commit it to the earth: after five days, however, his desire again to behold the object of his love induced him to open the grave, and though the corpse had become hideous, he declared that it was lovely as ever in his eyes. At the earnest request of Meslemeh, he ordered the grave to be closed again; but he was unable to exist when deprived of the sight of the remains of her who was at the same time his slave and his mistress: he threw himself upon his bed, speechless; and after lingering seventeen nights, expired, and was buried by the side of Ḥabbábeh. "May God," says the narrator, "have mercy on them both!"

In the same work from which the above is taken, it is related that Hároon Er-Rasheed, visiting Suleymán the son of Aboo-Jaafar, one of his chief officers, saw ⁴⁶⁷with him a female slave, named Da'eefeh, of excessive beauty, and being smitten by her charms, demanded her as a present. His request was granted; but Suleymán from grief at the loss of his mistress, fell sick; and during his illness was heard to exclaim,—

"I appeal unto God against the affliction which He hath sent upon me through the Khaleefeh. The world heareth of his justice; but he is a tyrant in the affair of Da'eefeh. Love of her is fixed in my heart as ink upon the surface of paper."

Er-Rasheed, being informed of his complaint, restored to him his mistress, and, with her, his peace of mind.—This anecdote is given as a proof of strong love; but perhaps may not be thought much to the purpose. The following, from the same work, is more apt.

During the hottest hour of an excessively sultry day, the Khaleefeh Mo'áwiyeh the son of Aboo-Sufyán was sitting in a chamber which was open on each side to allow free passage to the air, when he beheld a barefooted Bedawee approaching him. Wondering what could induce this man to brave the scorching heat, he declared to his attendants that, if he were come to demand of him any favour or aid or act of justice, his request should be granted. The Bedawee addressed him, in verse, with a pathetic appeal for justice against the tyranny of Marwán the son of El-Hakam (afterwards Khaleefeh, Mo'áwiyeh's fourth successor), by whom he had been forcibly deprived of his beloved wife, named Soðà. The Khaleefeh requiring a more particular account of his case, he related the following facts. He had a wife, the daughter of his paternal uncle, excessively beloved by him, and he possessed a number of camels, which enabled him to live in comfort; but a year of terrible drought deprived him of his property, and reduced him to utter want: his friends deserted him, and his wife was taken away from him by her father. To seek redress, he repaired to Marwán, the Governor of his district, at El-Medeeneh, who, having summoned the father of his wife, and herself, was so smitten by the beauty of the woman that he determined to obtain her for himself in marriage; to accomplish which, he threw the husband into prison, and offered the father of the woman a thousand deenárs and ten thousand dirhems for his consent to his marriage with her, promising to compel her actual husband to divorce her; and this latter object, having obtained the father's approval, he gained by severely torturing the unfortunate Bedawee. It would have been vain for the woman to attempt resistance; and so she became the wife of Marwán.—The oppressed Bedawee, having related these circumstances, fell down in a swoon, and lay on the floor senseless, coiled up like a dead snake. As soon as he recovered, the Khaleefeh wrote a poetical epistle to Marwán, severely reproaching him for his baseness, and commanding him, on pain of death, to divorce the woman and send her with his messenger. She was accordingly divorced and sent, with an answer composed in the same measure and rhyme, assuring the Khaleefeh that the sight of Soðà would convince him that her charms were irresistible; and this proved too true. Mo'áwiyeh himself no sooner saw her than he coveted the possession of her, and offered to give the Bedawee, if he would resign her to him, three virgins from among his female slaves, together with a thousand deenárs, and an ample annual pension. The Bedawee shrieked with dismay, as though he had received his death-blow; and indignantly rejected the offer. The Khaleefeh then said to him, "Thou confessest that thou hast divorced her,

and Marwán has married her and acknowledged that he has divorced her: we will therefore give her her choice: if she desire any other than thee as her husband we will marry her to him, and if she prefer thee we will restore her to thee." She however preferred the destitute Bedawee, and the Khaleefeh gave her up to him, with a present of ten thousand dirhems.

Numerous instances of unreasonable love are recorded in the writings of Arabs. It ⁴⁶⁸is related that a man fell in love with a female from seeing the impression of her hand upon a wall; and being unable to obtain possession of her, died. Many men are said, to have conceived a violent passion for females seen in dreams: others, again, to have been thus affected merely by the ear. An author relates his having been acquainted with an accomplished schoolmaster who lost his heart from hearing a man sing the praises of a woman named Umm-'Amr, and two days after, shut himself up in his house to mourn for her death, in consequence of his hearing the same man sing,—

"The ass went away with Umm-'Amr; and she returned not, nor did the ass return."

But a few anecdotes may be considered as rare exceptions to a general rule. I think, however, that strong evidences of the existence of true love among all classes of the Arabs are afforded by their very numerous tales of fiction descriptive of this passion.



[354](#) Marginal note by my sheykh.

[355](#) Modern Egyptians, vol. i. ch. xiii.

[356](#) I may suffer in public estimation for my differing in opinion from this accomplished traveller and most estimable man; but I cannot, on that account, abstain from the expression of my dissent. Our difference, I think, may be thus explained. He conformed, in a great degree, to the habits of the Arabs; but not to such an extent as I consider necessary to obtain from them that confidence in his sympathy which would induce them to lay open to him their character; and when a man is often treated with coldness and reserve, I doubt whether the people from whom he experiences such treatment can be judged by him with strict impartiality. To be received on terms of equality by Arabs of the more polished classes, an undeviating observance of their code of etiquette is absolutely indispensable: but Burckhardt, I have been assured, often violated this code, by practices harmless enough to our notions, and probably, also, in the opinion of the Arabs of the Desert, but extremely offensive to the people who enjoyed the least share of his esteem: his most intimate acquaintances in Cairo generally refused, in speaking of him, to designate him by the title of "sheykh" which he had adopted; and yet the heaviest

charge that I heard brought against him was his frequent habit of *whistling!*—This fact has been mentioned, as corroborating an observation of the same kind, by Mr. Urquhart ("Spirit of the East," vol. i. pp. 417 and 418), all of whose opinions relating to the East, expressed in the work here referred to, and especially those regarding the characteristics of the Eastern *mind*, are entitled to the highest respect.

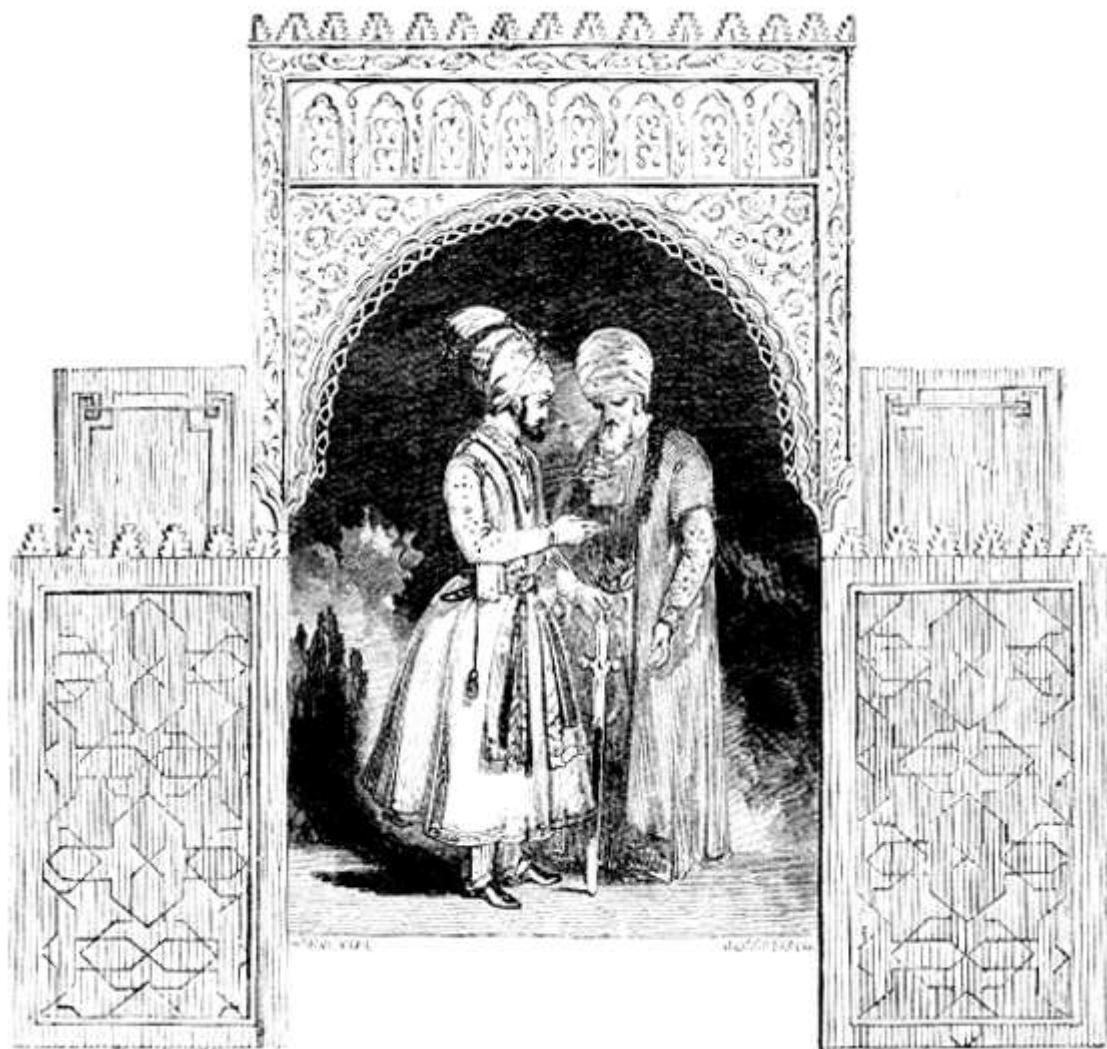
[A very remarkable instance, confirming Mr. Lane's opinion of the existence of true love among the Arabs, occurred during my residence with him in Cairo. The wife of a man of good birth, and holding a high position in that city, was accused of carrying on an intrigue while visiting the tombs of her relations. Her family claimed her in accordance with the law, and threatened to put her to death, as the law would undoubtedly have justified them in doing, if the case were proved against her. Her husband was much attached to her—she was his first and only wife—and he believed, with reason, that the accusation was false: at the same time he knew that she would in all likelihood find it impossible to clear herself in a court of law, where justice is only accidentally awarded, and had good cause to fear that her male relations would put her to death without a hearing. He therefore adopted the extraordinary expedient of taking her secretly to the house of a married European gentleman of his acquaintance. There she remained concealed for some time, her husband visiting her daily, and shewing the most perfect confidence in his friend; while the latter was almost confined to one room, never venturing into the hareem without calling "Permission!" at every few steps. In the mean time, the indignation of the lady's friends cooled, and the affair was cleared up. She has since lived in perfect happiness with her husband.

To any one familiar with Eastern customs and modes of thought, a stronger proof of sincere love could scarcely be given, than that a man should thus set aside the strongest prejudices of his nation to save the honour, and perhaps the life, of his wife, disbelieving a report which, from its plausibility, might have been accepted without hesitation. The facilities afforded by the visits to the cemeteries are notorious, and the state of morals among the women of Egypt unfortunately makes their defence difficult in a suspicious case.—ED.]

[357](#)Kitáb el-'Onwán fee Mekáid en-Niswán (MS. in my possession).

[358](#)This word slightly varied (changed to *ða'eefih*) bears another meaning; namely, "his weak one:" the final vowel being suppressed by the rule of *waḳf*.

[359](#)Kitáb el-'Onwán, &c.



CHAPTER VIII.

COMMENCING WITH PART OF THE HUNDRED AND SEVENTH NIGHT, AND ENDING WITH PART OF THE HUNDRED AND THIRTY-SEVENTH.

THE STORY OF TÁJ-EL-MULOOK AND THE LADY DUNYÀ.

There was, in former times, a city behind the mountains of Işpahán, called El-Medeeneh el-Khadrà, and in it resided a King called the King Suleymán. He was a person of liberality and beneficence, and justice and integrity, and of a generous and obliging disposition: travellers repaired to him from every quarter, and his fame spread throughout all the regions and countries; and he reigned a long time in glory and security; but he was destitute of children and of wives.⁴⁷⁰

He had a Wezeer who nearly resembled him in his qualities, in liberality and other endowments; and it came to pass that he sent to this Wezeer one day, and having summoned him into his presence, said to him, O Wezeer, my heart is contracted, and my patience is overcome, and my strength is impaired, because I have neither a wife nor a child: this is not the usual way of Kings who rule over lords and poor men; for they rejoice in leaving children, and multiplying by them the number of their posterity; and the Prophet (God bless and save him!) hath said, Intermarry, and beget offspring, that ye may increase in number; for I shall contend for your superiority with the other nations on the day of resurrection.—What, then, is thy counsel, O Wezeer? Point out to me what is advisable.—But when the Wezeer heard these words, tears poured from his eyes, and he replied, Far be it from me, O King of the age, that I should speak of that which belongeth unto the Compassionate to decide! Dost thou desire that I should enter the fire of Hell, through the anger of the Almighty King?—Know, O Wezeer, rejoined his sovereign, that, if the King purchase a female slave whose rank and lineage are unknown, he will not be acquainted with her ignoble origin that he may abstain from her, or the nobility of her extraction that he may make her his companion: so, if he do this, she may perhaps bear him a son who may be a hypocrite, a tyrant, a shedder of blood; and she may resemble a marshy land, the produce of which is worthless, and attaineth no excellence: her child may be obnoxious to the indignation of his Lord, not doing what He commandeth him, nor refraining from that which He forbiddeth him to do. I will never, therefore, be the means of such an event by purchasing a female slave. I desire, rather, that thou demand in marriage for me one of the daughters of the Kings, whose lineage is known, and whose loveliness is celebrated. If, then, thou wilt point out to me one of good birth and of religion among the daughters of the Muslim Kings, I will demand her as my wife, and marry her in the presence of witnesses, that I may thereby obtain the approval of the Lord of mankind.—The Wezeer replied, Verily God hath accomplished thy

want and given thee thy desire.—How so? asked the King.—Know, O King, answered the Wezeer, that it hath been told me that the King Zahr Sháh, the sovereign of El-Ard el-Beydà, hath a daughter of astonishing loveliness, whom words cannot describe, whose equal existeth not in this age, for she is endowed with the most perfect beauty and symmetry, with black eye, and long hair, and slender waist, and large hips; when she approach⁴⁷¹eth she seduceth, and when she turneth her back she killeth, ravishing the heart and the eye. It is my opinion, therefore, O King, that thou shouldst send to her father an intelligent messenger, well-informed, and experienced in the course of events, that he may courteously ask her in marriage for thee of her father; for she hath no equal in the distant parts of the earth, nor in the near; so shalt thou enjoy her lovely face, and the Glorious King shall approve thy conduct; since it hath been handed down from the Prophet (God bless and save him!) that he said, There is no monkery in El-Islám.

Upon this, the King was perfectly delighted, his bosom expanded with joy, and anxiety and grief departed from him; and, addressing his Wezeer, he said to him, Know, O Wezeer, that no one shall go on this business but thou, on account of thy consummate wisdom and politeness: depart, therefore, to thy house, and accomplish what thou hast to do, and prepare thyself by the morrow, and demand for me in marriage this damsel with whom thou hast caused my heart to be engrossed, and return not to me without her. The Wezeer replied, I hear and obey:—and he went to his house, and gave orders to bring presents suitable to Kings, consisting of costly jewels and precious rarities, such as were light to carry and of great value, together with Arab horses, and Davidean coats of mail, and chests of wealth such as language would fail to describe. These they placed upon the mules and camels, and the Wezeer departed, accompanied by a hundred memlooks and a hundred male black slaves and a hundred female slaves, and the flags and banners were unfurled over his head. The King charged him to return soon; and after his departure, the King Suleymán Sháh burned with desire, and became engrossed with love of the damsel night and day. Meanwhile, the Wezeer, by night and by day traversed the deserts and wastes until there remained between him and the city to which he was repairing one day's journey, when he alighted at the bank of a river, and, having summoned one of his chief officers, ordered him to go quickly to the King Zahr Sháh, and to acquaint him with his approach. He answered, I hear and obey:—and went quickly to the city; and when he arrived there, it happened that the King Zahr Sháh was

sitting in one of the places of recreation before the gate of the city, and, seeing him as he entered, knew him to be a stranger, and summoned him before him. So when the messenger came to him, he informed him of the approach of the Wezeer of the supreme King Suleymán Sháh, the King of El-Ard el-Khadrà and of the mountains of Işpahán; and the King Zahr⁴⁷² Sháh rejoiced, and welcomed the messenger, and, having conducted him to his palace, said to him, Where didst thou part from the Wezeer? He answered, I parted from him in the morning at the bank of such a river, and to-morrow he will arrive and visit thee: may God continue his favours unto thee, and show mercy unto thy parents! Zahr Sháh then ordered one of his wezeers to take with him the greater number of his chief officers and chamberlains and lieutenants and the lords of his court, and to go forth with them to meet him, in honour of the King Suleymán Sháh; for his dominion extended through the land.

In the mean time, the Wezeer of Suleymán Sháh remained where he had halted until midnight, and then proceeded towards the city; and when the morning gleamed, and the sun shone upon the hills and the lowlands, suddenly the Wezeer of the King Zahr Sháh, and his chamberlains and the lords of his court and the chief officers of his kingdom, approached and joined him at the distance of some leagues from the city. So the Wezeer of Suleymán Sháh felt sure of the accomplishment of his business, and saluted those who met him; and the latter preceded him until they arrived at the palace of the King, and passed in before him through the entrance to the seventh vestibule. This was the place which no one entered on horseback; for it was near to the King; therefore here the Wezeer alighted, and he proceeded on foot until he came to a lofty saloon, at the upper end of which was a couch of alabaster set with pearls and jewels, having four legs of elephants' tusks, and upon it was a mattress covered with green satin embroidered with red gold, and over it was a canopy adorned with pearls and jewels. Upon this couch sat the King Zahr Sháh, and the lords of his court stood in attendance upon him. And when the Wezeer went in unto him, and stood before him, he composed his heart, and gave liberty to his tongue, and, displaying the oratory of wezeers, and uttering the language of the eloquent, addressed the King with courtesy of manner, and recited a series of complimentary verses; and when he had finished, the King caused him to draw near, treated him with the utmost respect, and, seating him by his side, smiled in his face, and honoured him with a gracious reply. After this, the attendants brought

forward the table in that saloon, and they ate until they were satisfied, when the attendants removed the table, and every one who was present went forth, except the chief officers. When the Wezeer, therefore, saw that they had quitted the hall, he rose and stood on his feet, and, complimenting the⁴⁷³ King, kissed the ground before him, and said, O great King, and dignified sovereign, I have come unto thee and visited thee on an affair productive of peace and prosperity and happiness unto thee; and it is this: I have come to thee as an ambassador to desire in marriage thy daughter, the distinguished by rank and lineage, from the King Suleymán Sháh, who is endowed with justice and integrity, and graciousness and beneficence, the King of El-Arḍ el-Khaḍrà and of the mountains of Iṣpahán, and he hath sent unto thee many presents and numerous rarities, desiring thine alliance. Dost thou then wish the same of him?—He then stood silent, waiting for the answer; and when the King Zahr Sháh heard these words, he rose upon his feet, and modestly kissed the ground; and the persons who were present wondered at the King's condescension to the ambassador,⁴⁷⁴ and their minds were amazed. The King then offered up praises unto Him who is possessed of glory and honour, and said, still standing, O exalted Wezeer, and illustrious lord, hear what I say: we are, unto the King Suleymán Sháh, among the number of his subjects, and shall be ennobled by his affinity: we covet this distinction; and my daughter is one of his handmaids. This is my greatest desire; that he may be a means of support to me, and my reliance.—And he summoned the Káḍees and witnesses, and they bore witness that the King Suleymán Sháh had appointed his Wezeer as his deputy to effect the marriage, and the King Zahr Sháh joyfully officiated for his daughter in performing the contract; so the Káḍees concluded the marriage-contract, and offered up a prayer for the happiness and prosperity of both parties: after which, the Wezeer arose, and produced the presents and precious rarities, and all the gifts that he had brought, and offered the whole to the King Zahr Sháh.



The King then occupied himself in fitting out his daughter, and in honourably entertaining the Wezeer; and he feasted at his banquets the great and the abject, and continued the festivity for a period of two months, omitting in it nothing that would rejoice the heart and the eye. And when everything that the bride required was completed, the King gave orders to carry forth the tents, and they were pitched outside the city. They packed the stuffs in the chests, and made ready the Greek and Turkish female slaves; and the King provided the bride with precious treasures and costly jewels, and made for

her a litter of red gold adorned with pearls and jewels, appropriating to her use ten mules for the journey. The litter appeared like a private chamber, and its occupant like one of the beautiful Hooreeyehs, her canopy resembling one of the pavilions of Paradise. They packed up the treasures and wealth, and placed them upon the mules and camels, and the King Zahr Sháh went with them to the distance of three leagues, and then bade farewell to his daughter and the Wezeer and his attendants, and returned home in joy and safety.

The Wezeer proceeded with the King's daughter, and continued his days' journeys and his route over the wastes, travelling with diligence by night and day, until there remained between him and his country a journey of three days; whereupon he sent forward a messenger to the King Suleymán Sháh to inform him of the approach of the bride. So the messenger hastened in his journey till he arrived in the presence of the King, and acquainted him with the approach of the bride; and the King was rejoiced, and bestowed a robe of honour⁴⁷⁵





upon the messenger, and ordered his troops to go forth in grand procession to meet the bride and her attendants with honour, desiring them to equip themselves in the gayest manner, and to unfurl the standards over their heads. And they complied with his commands; and a crier proclaimed through the city, that no curtained damsel nor honoured lady nor infirm old woman should fail to go forth to meet the bride. So they all went forth to meet her, and the chief among them accompanied her to serve her. They decided together to conduct her towards night to the King's palace, and the chief officers of the court agreed to decorate the streets, and to stand while the bride passed by them with the eunuchs and female slaves before her, she herself being clad in the dress which her father gave her. And when she approached, the troops surrounded her, ranged on the right and left, and the litter advanced with her until it drew near to the palace; and there was no one who did not come forth to see it: the drums were beaten, and the spears brandished, and the trumpets sounded, and sweet odours were diffused around, and the standards flapped, and the horses raced with each other, until they arrived at the gate of the palace, when the pages advanced with the litter



to the entrance of the Harem: the palace was illuminated by its splendour, and its walls shone with the lustre of its ornaments; and at night the eunuchs opened the doors of the inner apartment, and stood surrounding the chief entrance. The bride⁴⁷⁶ then came forward among the female slaves, like the moon among the stars, or the chief pearl among the minor pearls of the string, and she entered the apartment, where they had placed for her a couch of alabaster set with pearls and jewels. Upon this she seated herself, and the King came in to visit her, and God inspired his heart with love for her, so that his disquietude and trouble ceased.

He remained with her about a month, after which he went forth and sat upon his throne, and administered justice to his subjects; and towards daybreak on the morning after the expiration of the ninth month, his wife gave birth to a male child of an auspicious appearance. When the King heard of it, he rejoiced exceedingly, and gave a large sum of money to the bearer of the good tidings; and in his joy he went to the child, and kissed him between the eyes, wondering at his surpassing beauty. The midwives took him, and blackened the edges of his eyelids with kohl; and they named him Táj-el-Mulook Khárán. He was nourished on the bosom of indulgence, and reared in the lap of prosperity, and days and years passed until he attained the age of seven years; whereupon the King Suleymán Sháh summoned the men of learning and science, and ordered them to instruct his son in writing and science and polite literature, and they continued to do so for some years, until he had learnt what was requisite; and when he was acquainted with all that the King desired, he caused him to be brought from the professors and teachers, and engaged for him a master to instruct him in horsemanship, who continued to teach him until his pupil was fourteen years of age. Whenever the youth went forth on any business, every one who beheld him was ravished by his beauty, so that they composed verses in his praise, and even the women of virtue were overcome by love for him, through the surpassing beauty with which he was endowed. And when he had attained the age of

eighteen years, the grey down appeared upon a mole on his red cheek, while another mole, like a globule of ambergris, added to these charms, and he captivated the minds and eyes of his beholders. His comeliness increased as he became a man, and he had companions and friends, and every one who enjoyed access to him wished that Táj-el-Mulook might be Sultán after the death of his father, and that he might himself be one of his emeers.

Now Táj-el-Mulook became addicted to hunting, and would not desist from it for a single hour. His father, the King, used to forbid him this pursuit, fearing, on his account, the perils of the desert and the wild beasts; but he would not



receive his warnings. And it came⁴⁷⁷ to pass that he said to his servants, Take with you provender for ten days. And they complied with his order; and when he went forth with his followers to the chase, they proceeded over the desert, and continued their course for four days, until they came in sight of a verdant tract, where they beheld wild beasts ranging at large, and trees with ripe fruit, and springs gushing forth; so he said to his followers, Set here the nets, and enlarge their circle, and our place of meeting shall be at the extremity of the circle, at such a spot. They therefore obeyed



his

commands:



they set the nets, and enlarged their circle, and there collected within them an abundance and a variety of wild beasts and gazelles, in such numbers that the wild beasts cried out in fear of them, and threw themselves in the faces of the horses in their attempts to escape. So he urged the dogs and the lynxes and the hawks at them; and they shot the wild beasts with arrows, striking them in

mortal places, and they arrived not at the further extremity of the circle without having taken, of the wild beasts, a great number; the rest having fled away. Táj-el-Mulook then alighted at some water, and, having caused the game to be brought before him,⁴⁷⁸ divided it: he appropriated to his father, Suleymán Sháh, the best of the beasts, and despatched the portion to him; and some he distributed among the officers of his court.

They passed the night at that place; and in the morning there approached them a great caravan, comprising black slaves and servants and merchants. The caravan halted at the water and the verdant tract; and when Táj-el-Mulook beheld them, he said to one of his companions, Bring me an account of these people, and ask them wherefore they have halted in this place. And when the messenger went to them, he said to them, Inform us who ye are, and return an answer quickly. So they replied, We are merchants, and have halted here for the sake of rest, for the next station is distant from us; and we have halted in this place because we here enjoy tranquillity under the protection of the King Suleymán Sháh and his son; for we know that every one who alighteth in his dominions is in safety and peace; and we have some precious stuffs which we have brought on account of his son Táj-el-Mulook. The messenger, therefore, returned to the King's son, and acquainted him with the truth of the matter, informing him of what he had heard from the merchants; and the King's son said, If they have anything which they have brought on my account, I will not enter the city nor remove from this place until I cause it to be displayed before me. He then mounted his horse, and proceeded, his memlooks following him, until he drew near to the caravan; and the merchants rose to him, and greeted him with prayers for the divine aid and favour, and the continuance of his glory and his excellencies. A tent of red satin embroidered with pearls and jewels was pitched for him, and they spread for him, over a carpet of silk, a royal carpet, the upper end of which was adorned with emeralds: and Táj-el-Mulook seated himself, and the memlooks stood waiting upon him; and he sent to the merchants, commanding them to bring everything that they had with them. So they approached him with their merchandise, and he caused all of it to be displayed before him, and took of it what suited him, and gave them the price.

After this, he mounted, and was about to depart; when, casting a glance at the caravan, he saw a young man, a comely youth, attired in clean clothes, of elegant person, with shining forehead and brilliant countenance; but the

charms of this youth had suffered a change, and paleness had overspread him, in consequence of his separation from the objects of his affection; great was his groaning and lamentation, and, with tears flowing from his eyes, he recited these verses:⁴⁷⁹—

Our separation is protracted, and anxiety and fear are prolonged; and tears from my eye, O my friend, are flowing. I bade farewell to my heart on the day of parting, and now I am alone, without heart, and without hope. O my friend, pause with me while I bid her farewell by whose voice diseases and infirmities would be cured.

Having thus said, he wept a while, and fell down in a swoon, while Táj-el-Mulook looked at him, wondering at his case; and when he recovered, he stared with a bold look, and again recited some verses, commencing thus:—

Beware of her eye; for it is enchanting, and none escapeth upon whom it is cast.

He then uttered a loud sigh, and a second time swooned; and when Táj-el-Mulook beheld him in this state, he was perplexed at his case, and walked towards him; and as soon as he recovered from his fit, he saw the King's son standing at his head; whereupon he rose upon his feet, and kissed the ground before him; and Táj-el-Mulook said to him, Wherefore hast thou not displayed thy merchandise to us?—O my lord, he answered, my merchandise compriseth nothing suitable to thy highness. But the King's son said, Thou must positively shew me what thou hast, and acquaint me with thy circumstances; for I see thee with weeping eye and mourning heart; and if thou be oppressed, we will put an end to the oppression that thou sufferest; and if thou be in debt, we will discharge thy debt; for my heart hath been tormented on thine account since I first beheld thee.

Then Táj-el-Mulook gave orders to place a chair; and they set for him a chair of ivory and ebony ornamented with reticulated work of gold and silk, and they spread for him a silken carpet; and Táj-el-Mulook seated himself upon the chair, and commanded the young man to sit upon the carpet, and said to him, Display to me thy merchandise. The young man replied, O my lord, mention it not unto me; for my merchandise is not suitable to thee. But Táj-el-Mulook said to him, It must be done:—and ordered some of his pages to bring it: so they brought it in spite of him; and when the young man beheld it, his tears flowed, and he wept and sighed and lamented, and groans rose from his throat. After again repeating some verses, he opened his merchandise, and displayed it before Táj-el-Mulook, portion by portion and piece by piece, and took forth from among it a garment of satin interwoven with gold, worth two

thousand pieces of gold; and when he opened this, there fell from the midst of it a piece⁴⁸⁰ of linen, and the young man, snatching it hastily, put it beneath him, his reason wandering, and thus exclaimed.—

When will the tortured heart be healed by thee? The constellation of the Pleiades is nearer to me than thou!

Táj-el-Mulook was struck with the utmost wonder at his words, not knowing the cause of them; and when the young man took the piece of linen, and put it beneath him, Táj-el-Mulook said to him, What is this piece of linen? He answered, O my lord, thou hast no interest in this. But the King's son said, Shew it to me.—O my lord, he replied, I refrained not from exposing to thee my merchandise but on account of this; for I cannot allow thee to see it. Táj-el-Mulook, however, said, I must see it:—and he urged him, and was angry. The young man, therefore, took it from beneath his knee, and wept and sighed and lamented exceedingly: so Táj-el-Mulook said to him, I regard thy conduct as not right: acquaint me then with the cause of thy weeping at beholding this piece of linen. And when the young man heard the mention of the piece of linen, he sighed, and said, O my lord, my story is wonderful, and my case is strange with respect to this piece of linen and her to whom it belonged, and her who designed these figures and emblems. He then unfolded the piece of linen; and lo, in it was the figure of a gazelle worked with silk, and embroidered with red gold, and facing it was the figure of another gazelle worked with silver, and having upon its neck a ring of red gold and three *kaşabehs* of chrysolite. When Táj-el-Mulook beheld this, and observed the beauty of its execution, he exclaimed, Extolled be the perfection of God, who hath taught man that which he knew not! And his heart was engrossed with desire to hear the story of this young man; so he said to him, Relate to me the story of thyself and of her who was the owner of these gazelles. The young man, therefore, replied,—

THE STORY OF 'AZEEZ AND 'AZEEZEH.

Know, O my lord, that my father was a great merchant, and he was blest with no child but me. I had a cousin (the daughter of a paternal uncle) with whom I was brought up in my father's house; for her father had died, and before his death he had made an agreement with my father that they should marry me to her: so, when I had attained to manhood, and she to womanhood, they did not exclude⁴⁸¹ her from me, nor me from her. My father then spoke to my

mother, and said to her, This year we will perform the marriage-contract of 'Azeez and 'Azeezeh. And having agreed with my mother to do this, he began to make ready the provisions for the entertainments.

All this was done while I and my cousin were living together without the slightest restraint, and ignorant of the circumstance; and she was more intelligent and more knowing than I. And when my father had made the preparations for the festivity, and nothing remained but the performance of the contract, and my union to my cousin, my father proposed that they should perform the contract after the Friday-prayers: so he repaired to his friends, the merchants and others, and acquainted them with his intention; and my mother went and invited her female friends and relations. And when the Friday came, they washed the saloon which was appropriated to the guests, and cleansed its marble pavement, and spread the carpets in our house, and furnished it with everything that was requisite, after they had decorated its walls with stuffs interwoven with gold; the people having agreed to pay their compliments to our family after the Friday-prayers. My father then went and caused sweetmeats and dishes of sugar to be prepared; and there remained nothing but the performance of the contract. My mother had sent me to the bath, and sent after me a new suit of clothes of the richest description; and on my coming out from the bath, I put on this handsome suit, which was perfumed; and when I put it on, a delicious odour was diffused from it, and left a fragrance in the way.



I desired now to repair to the mosque; but, remembering one of my friends, I returned to search for him, that he might be present at the ceremony of the contract, saying within myself, I will busy me with this affair until the time of prayer draws near. I then entered a by-street which I had never entered

before. I was perspiring from the effect of the bath and the new clothes which I wore, and the moisture dropped from me while my perfumes diffused their odour; so I seated myself at the upper end of the street to take rest upon a maṣṭabah, and spread beneath me an embroidered handkerchief that I had with me. The heat became oppressive to me, and my forehead perspired, and the drops ran down my face, and I could not wipe the moisture from it with my handkerchief because it was spread beneath me: I was therefore about to take the skirt of my farajeeyeh to wipe with it my cheek, when suddenly a white handkerchief fell upon me from above. This handkerchief was more delicate to the feel than the⁴⁸² zephyr, and the sight of it was more pleasant than restoration to the diseased; and I took it in my hand, and, raising my head to see whence it had fallen, my eye met the eye of the female who owned these gazelles; and lo, she was looking out from a lattice in a window of brass. My eye never beheld a person more lovely, and altogether her charms were such as the tongue cannot describe; and when she saw me looking at her, she put her finger in her mouth, and then united her middle finger and her fore finger, and placed them upon her bosom; after which, she drew in her head from the window, and shut the lattice and withdrew. A fire had been darted into my heart, and the flame increased; the sight drew from me a thousand sighs,⁴⁸³ and I was perplexed; for I heard not anything from her, and understood not what she meant by her signs. I looked again towards the window; but found it closed: and I waited until sunset; but heard no sound, nor saw any person; so, despairing of seeing her again, I rose from my place, and took the handkerchief with me. I opened it, and the odour of musk was diffused from it, and I was so exhilarated by the scent that I seemed as if I were in paradise. I then spread it before me; whereupon there fell from it a piece of delicate paper, and, opening this, I found it richly perfumed with exquisite scents, and inscribed with these verses:—

I sent a letter to complain to him of the pain of my passion, in a delicate handwriting (for handwritings are various); So my beloved said, Wherefore is thy writing thus delicate and minute, so as scarce to be discernible? I answered, Because I am wasted and attenuated: so, therefore, should the writing of lovers be.

After this, I cast a glance at the beauty of the handkerchief, and beheld an amatory couplet worked upon one of its two borders, and another, of a similar kind, on its other border.

When I saw these verses upon the handkerchief, a flame of fire shot into my heart, and my desire and perplexity increased; and I took the handkerchief

and the paper, and went with them to the house, not knowing any means of obtaining what I desired, and incapable of discovering how to proceed properly in my love. I arrived not at the house until a considerable portion of the night had elapsed, and beheld my cousin sitting weeping; but when she saw me, she wiped away her tears, and approached me, and took off from me my outer clothes, and asked me the cause of my absence. She told me that all the people, the emeers and grandees, and merchants and others, had assembled in our house, and the Kádee and the witnesses had come, and they ate the repast, and remained a considerable while sitting in expectation of my presence for the purpose of performing the marriage-contract, and when they despaired of my coming, they dispersed and went their ways.—Thy father, said she, was violently enraged on account of this, and swore that he would not perform our marriage-contract until next year; for he hath expended upon this festivity a large sum of money. What, she added, hath happened unto thee this day, that thou hast delayed thy return until now, and that this hath happened on account of thine absence?

I answered her, Such and such things have happened to me:—and⁴⁸⁴ mentioned to her the handkerchief, acquainting her with the affair from first to last: and she took the paper and the handkerchief, and read what was upon them, and her tears ran down upon her cheeks; and she asked me, What did she say to thee, and of what did she make signs to thee? I answered, She uttered not a word; but put her finger in her mouth, and then united it with the middle finger, and placed both fingers upon her bosom, and pointed to the ground: then she drew in her head, and closed the lattice, and I saw her not afterwards. She carried off my heart with her, and I sat until sunset in expectation of her looking out from the lattice a second time; but she did it not; and when I despaired of seeing her again, I rose from the place. This is my story; and I beg of thee to aid me in the trouble in which I am involved.—Upon this, she raised her head towards me, and said, O son of my uncle, if thou requiredst mine eye, I would pull it out for thee from my eyelids; and I must assist thee in the accomplishment of thy desire, and assist her in like manner; for she is overwhelmed by love for thee, as thou art by love for her.—And what, said I, is the interpretation of the signs which she made?—Her putting her finger in her mouth, she answered, indicateth that thou art in her estimation as her soul to her body, and that she longeth for thy union with her; and as to the handkerchief, it is a signal of the lover's salutation to the beloved; and the paper denoteth that her soul is captivated by thee; and as to

her putting her two fingers upon her bosom, the meaning of it is as though she said to thee, After two days come hither, that my affliction may be dissipated by thy countenance. And know, O son of my uncle, she continued, that she loveth thee and confideth in thee. This is my interpretation of her signs; and if I had liberty to go in and out at pleasure, I would effect thy union with her in the shortest time, and protect you both with my skirt.— When I heard these words from her, said the young man, I thanked her for what she had said, and I said within myself, I will wait two days. I then remained two days in the house, neither going out nor coming in, nor eating nor drinking. I put my head in the lap of my cousin; and she cheered me by her conversation, and said to me, Be resolute and of good heart, and dress thyself, and repair to her at the time appointed. And she arose, and changed my clothes, and perfumed me with incense.

I then braced up my nerves, and fortified my heart, and went forth, and proceeded until I entered the by-street, and after I had sat a while upon the maṣṭabah, lo, the lattice opened. I looked towards the⁴⁸⁵ damsel, and when I saw her I fell down in a swoon: then recovering, I summoned resolution, and took heart, and looked at her a second time; but again I became insensible; and when I recovered, I saw with her a mirror and a red handkerchief. Observing me now, she tucked up her sleeves from her fore arms, and, opening her five fingers, struck her bosom with them (with the palm and the five fingers): next she raised her hands, and held forth the mirror from the lattice, and took the red handkerchief, and retired with it; after which she returned, and let it down from the lattice towards the street three times, letting it down and raising it, and then wringing it and twisting it with her hand, and bending down her head: she then drew it in through the lattice, and closed the lattice, and departed, without speaking to me one word, but leaving me in perplexity, not knowing to what she alluded. I remained sitting there until the hour of nightfall, and went home near midnight.



I found my cousin with her hand placed to her cheek, and her eyelids pouring forth tears; and upon this, my anxieties and griefs increased, and I fell down in a corner of the chamber; but she sprang towards me, and lifted me up, and, having taken off from me my outer clothes, wiped my face with her sleeve, and asked me what had⁴⁸⁶ happened to me. I related to her, therefore, all that had happened on the part of the damsel: and she said to me, O son of my uncle, as to her sign with her hand and five fingers, its interpretation is, Come hither after five days:—and as to her sign with the mirror, and her putting forth her head from the lattice [and her actions with the red handkerchief], the meaning is, Seat thyself at the shop of the dyer until my messenger shall come to thee.—When I heard her words, fire burned in my heart, and I replied, By Allah, O daughter of my uncle, thou sayest truly in this interpretation; for I saw in the by-street a Jewish dyer. I then wept, and my cousin said, Be resolute, and firm of heart; for others than thou are troubled with love for a period of years, and contend with the fierceness of passion, while thou hast but a week to endure: wherefore then should this

impatience overcome thee? And she proceeded to cheer me with her conversation, and brought me food; and I took a morsel, and would have eaten it; but I could not. I abstained from drink and food, and renounced the delights of sleep, and my complexion became pallid, and my charms became changed; for I had never known love before that, nor tasted the fervency of that passion before; and I fell sick, and my cousin became sick on my account. She occupied herself in relating to me the sufferings of lovers, in order to enliven me, until I fell asleep; and I used to awake, and find her sleepless on my account, with her tears flowing upon her cheeks; and thus I remained until the five days had passed, when my cousin arose, and heated some water for me, and bathed me with it, and dressed me, and said to me, Repair to her, and may Allah accomplish thy wish, and grant thee what thou desirest of thy beloved.

So I went, and walked on until I came to the upper end of the by-street, and that day was Saturday; so I found the shop of the dyer shut: and I sat there till the call to afternoon-prayers; and the sun became yellow, and the call to evening-prayers was chanted; and night commenced, and I saw no trace of her, nor heard a voice, nor received any message: I therefore feared for myself, sitting alone; and I rose and walked away, like one intoxicated, until I entered the house.

There, on going in, I beheld my cousin 'Azezeh with one of her hands holding a peg knocked into the wall, and her other hand upon her bosom; and she was groaning, and reciting verses; but when she had finished her recitation, she turned her eyes towards me, and beheld me; whereupon she wiped away her tears and mine with her⁴⁸⁷ sleeve, and, smiling in my face, said to me, O son of my uncle, Allah grant thee enjoyment of that which He hath given thee! Wherefore hast thou not visited thy beloved this night?— And when I heard her words, I kicked her with my foot upon her bosom, and she fell down upon the raised floor, and there was a peg there, and it wounded her forehead. On looking at her I saw that her forehead was cut open, and her blood was flowing; yet she was silent, and uttered not a single letter; but rose immediately, and burned some tinder of rags, and, having closed with it the wound, tied a bandage round her head, and wiped away the blood that had flowed upon the carpet; and it was as though this accident had not occurred. She then came to me, and, smiling in my face, said to me with a gentle voice, By Allah, O son of my uncle, I said not this to make a jest of thee or of her. I was troubled just now by the aching of my head, and with

wiping away the blood: but at the present moment the pain of my head is alleviated, and that of my forehead: tell me therefore what hath happened to thee this day.—So I related to her all that had befallen me through the conduct of that damsel on this day; and after I had done so I wept; but she said to me, Rejoice at the announcement of the success of thy desire, and the accomplishment of thy hope. Verily this is a sign of acceptance: for she absented herself from thee because she desireth to try thee, and to know whether thou art patient or not, and whether thou art sincere in thy love of her or not. To-morrow go to her, and station thyself at thy first place, and see what sign she will make to thee; for thy happiness is near, and thy sorrow is dissipated.—And she proceeded to console me; but I ceased not to increase in anxiety and grief. She then placed the food before me; but I kicked it with my foot, and the contents of each saucer were scattered about; and I said, Every one who is in love is insane, and inclineth not to food, nor findeth pleasure in sleep.—By Allah, O son of my uncle, exclaimed my cousin 'Azezeh, these are indeed symptoms of love! And her tears flowed, and she gathered together the fragments of the saucers, and wiped up the food that was spilt, and sat chatting to me, while I prayed to God that He would hasten the morning.

And when the morning came, and diffused its light, I repaired to the damsel, and entered hastily the by-street, where I seated myself upon the maṣṭabah before mentioned; and lo, the window was opened, and she put forth her head from it, laughing. She then retired, and returned bringing a mirror, and a bag, and a pot filled with green⁴⁸⁸ plants, and having also in her hand a lamp: and the first thing that she did was this: she took the mirror in her hand, and put it into the bag: then she tied it up and threw it back into the chamber. After this, she let down her hair over her face, and put the lamp upon the top of the green plants for a moment, and then took all these things and departed with them, and closed the lattice. My heart was riven by her secret signs and her obscure intimations, for she addressed me not with a single word, and my passion grew more violent thereat, and my excitement and distraction increased.

I retraced my steps with weeping eye and sorrowful heart until I entered the house, where I saw my cousin sitting with her face to the wall: her heart was burning with anxiety and grief and jealousy; but her affection prevented her from acquainting me at all with the passion which she felt on witnessing my excessive love and distraction. I then looked at her again, and saw that she

had, on her head, two bandages: one of them was on account of the accident that had happened to her forehead, and the other was upon her eye, on account of a pain that she suffered in consequence of the violence of her weeping. She was in a most miserable case, weeping, and reciting these verses:—

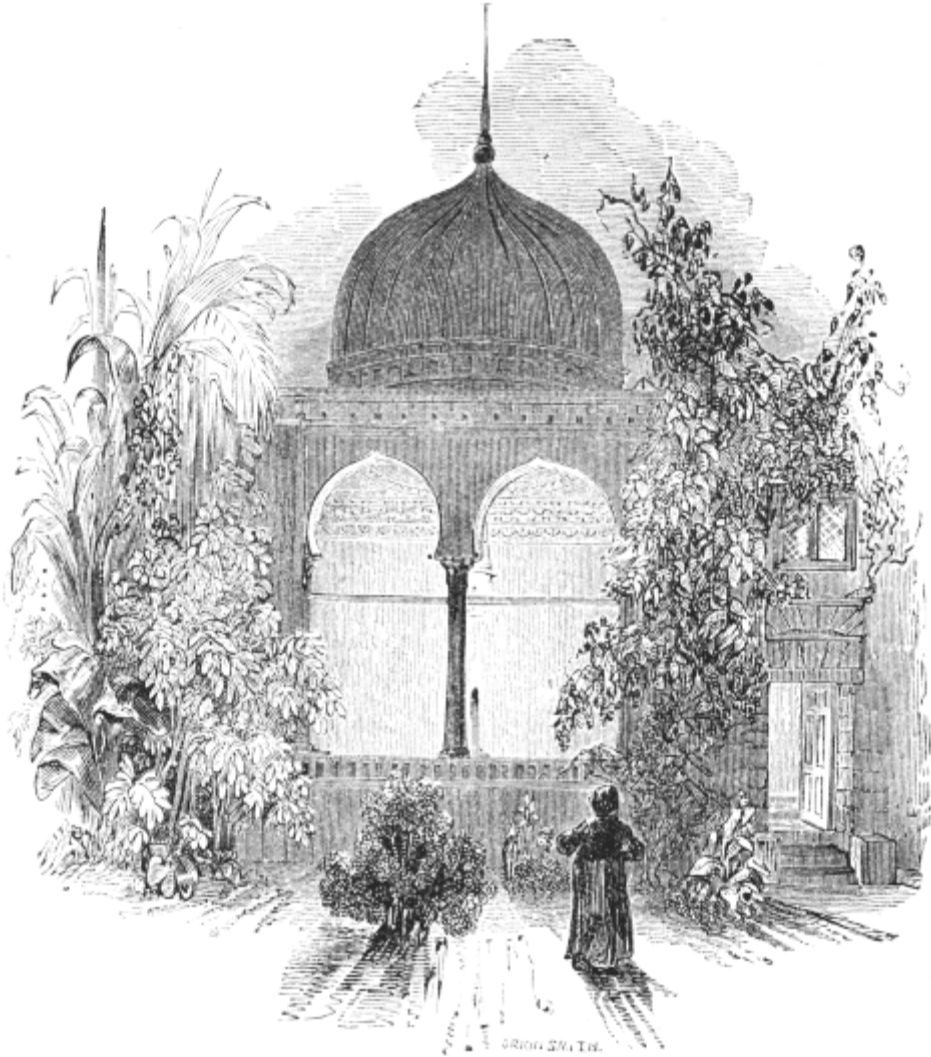
Wherever thou be, mayst thou be in safety, O thou who departest, and yet dwellest in my heart! May God be near thee wherever thou goest, to deliver thee from vicissitudes and from misfortunes! Thou hast gone, and mine eye is cheerless through thine absence, and my tears are flowing—O how abundantly!

And when she had ended her recitation, she looked towards me and saw me as she wept, and she wiped away her tears, and rose to me; but she could not speak, from the excessive love with which she was affected, and she remained for some time silent; after which, she said to me, O son of my uncle, tell me what thou hast experienced from her on this occasion. And I told her all that had happened to me; whereupon she said to me, Be patient; for the time of thy union is come, and thou hast attained the object of thy hopes. As to the sign that she made to thee with the mirror, and her putting it into the bag, it is equivalent to her saying to thee, Wait until the sun shall have set:—and as to her letting fall her hair over her face, it implieth her saying to thee, When night cometh, and letteth fall its black shade over the light of day, come hither:—and the sign that she made to thee with the pot containing the plants meant that she would⁴⁸⁹ say to thee, When thou comest, enter the garden that is behind the by-street:—and the sign which she made to thee with the lamp denoted her saying to thee, When thou enterest the garden, to the place where thou findest the lighted lamp do thou repair, and seat thyself beneath it, and there wait for me; for the love of thee destroyeth me.—But when I heard these words of my cousin, I cried out from the excess of my passion, and said, How many times dost thou promise me, and I go to her and attain not my desire, nor find a true meaning to thine interpretation? And upon this, my cousin laughed, and replied, It remaineth for thee to have patience during the rest of this day, until the daylight is gone, and the night cometh with its deep darkness, and then shalt thou enjoy thy union and the accomplishment of thy hopes; and these words are true, without any falsehood. She then drew near to me, and comforted me with soft words, but dared not bring me any food, fearing that I should be angry with her, and hoping that I might incline to her with favour: she only came to me, and took off my outer clothes: after which she said to me, O son of my uncle, sit with

me that I may converse with thee to amuse thee until the close of the day, and, if it be the will of God, the night shall not come without thy being in the company of thy beloved. But I took no notice of her, waiting for the night, and saying, O Allah, hasten the coming of the night! And when it arrived, my cousin wept violently, and gave me a grain of pure musk, saying to me, O son of my uncle, put this grain in thy mouth, and when thou hast met thy Beloved, and she hath accepted thy suit, recite to her this verse:—

O ye lovers, by Allah, inform me, how a youth should act when his love is intense.

She then kissed me, and desired me to swear that I would not recite this verse until my departure from the damsel; and I replied, I hear and obey.



I went forth at the hour of nightfall, and proceeded until I came to the garden. I found its gate open, and entered, and beheld a light in the distance; so I advanced towards it, and when I arrived at it, I found there a large maḳ'ad, over which was constructed a dome of ivory and ebony, and the lamp was suspended in the midst of the dome. The maḳ'ad was furnished with silken carpets embroidered with gold and silver; and there was a great lighted candle in a candlestick of gold beneath the lamp: in the midst of the chamber was a fountain ornamented with various designs: by the side of this⁴⁹⁰ fountain was a table of viands covered with a silk napkin, near which

was a large china bottle full of wine, with a cup of crystal adorned with gilding; and by the side of all these things was a great tray of silver, covered over. I uncovered it, and beheld in it a variety of fruits, such as figs and pomegranates and grapes and oranges and citrons of different kinds, together with various flowers, as roses and jasmine and myrtle and eglantine and narcissus, and all kinds of sweet scents. I was astonished at this place, and affected with the utmost delight, and my anxiety and grief were dissipated; but I found not in this abode any being of the creatures of God (whose name be exalted!); not even a male or female slave did I see, nor the person who thus neglected these things. I sat in this chamber, waiting for the coming of the beloved of my heart, until the first hour of the night had passed, and the second hour, and the third; but she came not; and hunger began to torment me violently, for a long time had elapsed without my eating food, through the excess of my passion;⁴⁹¹ but when I beheld this place, and my cousin's correct understanding of the signs made by my beloved became manifest to me, I felt at ease; yet I still experienced the torment of hunger, and the savoury odours of the food upon the table had excited my desire on my arrival there. Feeling secure, therefore, of the attainment of my object, and longing to eat, I approached the table, and took off the cover, and found in the midst of it a dish of china containing four fricandoed fowls seasoned with spices, around which were four saucers; one containing sweetmeats; and another, conserve of pomegranate-grains; and a third, baqláweh; and the fourth, kaṭāif: the contents of these saucers consisting both of sweet and acid. So I ate of the kaṭāif, and a piece of meat, and I put my hand to the baqláweh and ate of it as much as was agreeable, and then turned to the sweetmeat and ate a spoonful, or two, or three, or four, and I ate a portion of a fowl, and a morsel of another dish: and when I had done this, my stomach was full, and my joints became loose, and I was too lazy to remain awake; so I laid my head upon a cushion, after I had washed my hands, and sleep overcame me, and I knew not what happened to me after this. I awoke not until the sun scorched me (for some days had passed without my having tasted sleep); and when I awoke, I found upon my stomach some salt and charcoal; and I stood up and shook my clothes, and looked to the right and left, but found no one: I discovered that I had been sleeping upon the marble pavement without anything spread beneath me, and I was perplexed in my mind, and mourned greatly; my tears ran down upon my cheeks, and I lamented for myself.

I then returned to the house, and when I arrived there I found my cousin striking her hand upon her bosom, and weeping with tears like raining clouds; but when she beheld me she arose quickly, and wiped away her tears, and, addressing me with her soft speech, said to me, O son of my uncle, God hath been gracious to thee in thy passion, since the person whom thou lovest loveth thee, while *I* remain weeping and mourning for the separation of thee who findest fault with me; but may God not chastise thee on my account! She then smiled in my face with the smile of one in anger, and caressed me, and took off my outer clothes, and spread them out, and said, By Allah, these are not the odours of one who hath enjoyed the company of his beloved! Tell me, then, what hath happened to thee, O son of my uncle.—And I told her all that had befallen me; whereupon she smiled a second time with the smile of one in anger,⁴⁹² and said, Verily, my heart is full and in pain! But may the person who paineth thy heart cease to exist! This woman maketh herself extravagantly difficult to thee. By Allah, O son of my uncle, I fear what she may do to thee. Know that the meaning of the salt is, Thou art drowned in sleep, and seemest insipid, so that the soul regardeth thee with loathing, and thou requirest to be salted, that the stomach may not eject thee: thou pretendest that thou art of the number of generous lovers; but sleep, unto lovers, is forbidden; and thy pretension to love is false.—Such, however, is her pretension: her love for thee is false, for when she saw thee sleeping she did not rouse thee; and had her love for thee been true she would have roused thee.—And as to the charcoal, the meaning indicated by it is, May God blacken thy face, since thou hast made false pretensions to love, when thou art only a child, and hast no care but for eating and drinking and sleeping. This is the interpretation of her sign; and may Allah (whose name be exalted!) deliver thee from her.—Now when I heard what she said, I struck my hand upon my breast, and exclaimed, By Allah, this is the truth; for I slept; and lovers sleep not: so I have wronged mine own self. What could have been more injurious to me than eating and sleeping? And what is to be done?—I then wept exceedingly, and said to my cousin, Direct me what to do, and have mercy upon me; so may God have mercy upon thee; otherwise I shall die. My cousin, therefore, having a very great love for me, replied, On my head and my eye! But, O son of my uncle, I have told thee several times, that, if I had the privilege of coming in and going out when I pleased, I would accomplish thy union with her in the shortest time, and cover you both with my skirt; and this I would not do but from the desire of obtaining thine approval. If God permit, I will employ my utmost endeavours to bring you

together; but hear my words, and comply with my directions, and go to that same place, and seat thyself there: when the hour of nightfall is come, seat thyself in the place where thou wast, and beware of eating anything; for eating induceth sleep: have a care then that thou sleep not; for she will not come to thee until a quarter of the night hath passed: and may God avert from thee her wickedness!—So, when I heard her words, I rejoiced, and prayed God to hasten the night; and when night came, I desired to depart; and my cousin said to me, When thou hast met her, repeat to her the verse before mentioned, at the time of thy departure. I replied, On the head and the eye.⁴⁹³

And when I went forth and repaired to the garden, I found the place prepared, in the same state in which I had seen it before; in it was everything requisite, of food and drink and dried fruits and sweet scents and other things; and I went up into the mak'ad, and, smelling the odour of the food, I longed for it. I refrained from it several times; but at length I could not withstand it: so I arose and went to the table, and took off its cover, and found a dish of fowls, around which were four saucers of food of four different kinds; and I ate of each kind a morsel, and as much as was agreeable of the sweetmeat, and a piece of meat, and drank some zardeh, and, finding it pleasant to me, I drank again of it plentifully by the spoonful until I was satiated and my stomach was full. And after this, my eyelids closed; so I took a pillow and put it beneath my head, saying, Perhaps I may recline upon it without sleeping. But I closed my eyes and slept, and awoke not until the sun had risen, when I found upon my stomach a play-bone and a ṭáb-stick and a date-stone and a locust-seed; and there was no furniture nor anything else in the place and it seemed as if nothing had been there on the preceding night.

I rose, and shook off all these things from me, and went forth enraged, and, arriving at the house, I found my cousin groaning; and I chid her and abused her; whereupon she wept, and, having wiped away her tears, approached and kissed me, and pressed me to her bosom; but I drew back from her, blaming myself. She then said to me, O son of my uncle, it seemeth that thou hast slept again this last night. I replied, Yes; and when I awoke I found a play-bone laid upon my stomach, and a ṭáb-stick and a date-stone and a locust-seed; and I know not wherefore she did this. Then I wept, and approached her, and said to her, Explain to me the meaning of her doing this, and tell me how I shall act, and assist me in my trouble. She replied, On the head and the eye. As to the ṭáb-stick [and the play-bone], which she placed upon thy stomach, she meaneth thereby, that thou camest there and thy heart was

absent; as though she would say to thee, Love is not thus; therefore reckon not thyself among lovers. And as to the date-stone, she indicated by it, that, if thou wert a lover, thy heart had been burning with passion, and thou wouldst not taste the delight of sleep; for the sweetness of love is like a date, which kindleth a fire in the heart. And as to the locust-seed, she intimated to thee by it, that the heart of the lover is fatigued; and she would say to thee thereby, Endure⁴⁹⁴ our separation with the patience of Job.—When I heard this interpretation, fire darted into my heart, and my grief increased, and I cried out and exclaimed, God had decreed that I should sleep, on account of my little fortune! I then said to her, O daughter of my uncle, by my life I conjure thee to contrive for me some stratagem by means of which I may obtain an interview with her. And I wept.—O 'Azeez, O son of my uncle, she replied, verily my heart is full of thoughts, and I cannot talk; but go thou to-night to that place, and beware of sleeping, and so shalt thou attain thy desire. This is my counsel, and peace be on thee.—I said, If it please God, I will not sleep; but I will do as thou chargest me. And my cousin arose, and brought me food, saying to me, Eat now what will satisfy thee, that thou mayest have no desire remaining. So I ate what satisfied me: and when night came, my cousin arose, and brought me a superb suit of clothing, and clad me with it, and conjured me to repeat to the damsel the verse before mentioned, and cautioned me against sleeping.

I then departed from her, and, having repaired to the garden, went up into the mak'ad; and I gazed at the garden, and kept opening my eyes with my fingers, and shaking my head, as the night grew dark. But I became hungry from watching, and the odours of the food were wafted towards me, and my hunger in consequence increased: so I went to the table, and removed its cover, and ate a morsel of every dish, and a piece of meat, and I went to the bottle of wine, saying within myself, I will drink a cup:—and I drank it, and then drank the second, and the third, and so on to the number of ten; and being already stricken by love, I fell upon the floor as one slain. Thus I remained until day came, and I awoke, and found myself outside the garden, with a large sharp knife upon my stomach, and an iron dirhem; and I trembled with fear, and took them with me and returned to the house.



I found my cousin saying, I am in this house wretched and sorrowful, with no relief but weeping. And as I entered, I fell down prostrate, throwing the knife and dirhem from my hand, and fainted; and when I recovered, I acquainted her with that which had befallen me, and said to her, I shall not attain my desire. Her grief increased at witnessing my weeping and my excessive passion, and she said to me, I have failed of success in cautioning thee against sleeping; for thou wouldst not attend to my advice: my words profit thee nothing. But I replied, I conjure thee by Allah that thou⁴⁹⁵ explain to me the meaning of the knife and the iron dirhem. So she said, As to the dirhem, she alluded by it to her right eye, and intimated that she swore by it, and said, By the Lord of all creatures, and by my right eye, if thou come again and sleep I will assuredly slaughter thee with this knife!—I fear for thee, therefore, O son of my uncle, from her malice; and my heart is full of grief on thine account, and I cannot talk. If, then, thou art confident in thyself that, if thou return to her, thou wilt not sleep, return to her, and beware of sleeping, and so shalt thou attain thy desire; but if thou know that, shouldst thou go to her again, thou wilt sleep as usual, and so go to her and sleep, she will

slaughter thee.—What then, said I, is to be done, O daughter of my uncle? I conjure thee by Allah to help me in this affliction.—She replied, On my head and my eye: and if thou attend to my words and comply with my directions thou wilt accomplish thy desire. I said, I will do so. And she rejoined, When the time of departure cometh I will tell thee. She then pressed me to her bosom, and laid me on the bed, and continued gently kneading my limbs until slumber overcame me, and I sank into sleep; and she took a fan, and, seating herself at my head, fanned my face until the close of day, when she roused me; and on my awaking, I found her at my head with the fan in her hand, and weeping so that her tears had wetted her clothes. But⁴⁹⁶ when she saw me that I had awoke, she wiped away her tears, and brought me some food. I refrained from it; but she said to me, Did I not tell thee that thou must attend to my directions? Eat, therefore.—So I ate, and would not oppose her; and she proceeded to put the food into my mouth, while I chewed it, until my stomach was full. She then gave me to drink some infusion of jujubes with sugar, and washed my hands, and dried them with a handkerchief, and sprinkled some rose-water upon me; after which I sat with her, in healthy frame; and when the night became dark, she put on me my clothes, and said, O son of my uncle, watch all night, and sleep not; for she will not come to thee this night until near its close; and, if it be the will of God, thou shalt meet her this night; but forget not my charge. Then she wept, and my heart was pained for her, on account of her excessive weeping; and I said to her, What is the charge which thou gavest me? She answered, When thou departest from her, repeat to her the verse before mentioned.

I then went forth from her full of joy, and proceeded to the garden, and went up to the maḵ'ad, satiated with food. I remained sleepless a quarter of the night, and the night seemed as long to me as though it were a year; and I continued watching until two thirds of it had passed, and the cocks crew, and I became violently hungry from watching: so I went up to the table, and ate until I was satisfied; and my head became heavy, and I desired to sleep; but suddenly I heard a noise in the distance; whereupon I arose, and washed my hands and mouth, and roused myself; and soon after, she came. She was accompanied by ten female slaves, and she appeared among them like the full moon among the planets: she was attired in a garment of green satin embroidered with red gold; and when she saw me, she laughed, and said, How is it that thou hast remained awake, and that sleep hath not overcome thee? Now that thou hast passed the night sleepless I am convinced that thou

art a lover; for among the characteristics of lovers is the watching by night in the resolute endurance of desire.—She then turned towards her female slaves, and made a sign to them; whereupon they departed from her; and she approached me, and pressed me to her bosom, and kissed me, and we conversed together until the morning, when I desired to depart; but she held me, and said to me, Stop, that I may acquaint thee with something, and give thee a charge.—So I stopped; and she unfolded a handkerchief, and, taking forth from it this piece of linen, spread it open before⁴⁹⁷ me; and I found in it the design of the gazelles, as thou seest, and I admired it exceedingly, and took it; after which I made a promise to her that I would pay her a visit every night in that garden, and departed from her, full of joy; but in my joy I forgot the verse which my cousin had charged me to repeat. And when she gave me the piece of linen containing the design of the gazelles, she said to me, This is the work of my sister.—And what, said I, is the name of thy sister? She answered, Her name is Noor-el-Hudà: and do thou take care of this piece of linen.



After this, when I had taken leave of her and departed, full of joy, I returned and went in to my cousin, and found her lying down, and when she saw me she rose, her tears dropping, and approached me, and, kissing my bosom, said, Hast thou recited the verse as I charged thee? I answered, I forgot it; and nothing drove it from my mind but the design of these gazelles. And I threw down the piece of linen before her. She arose, and then seated herself again, and, in her impatience, shed tears, and said, O son of my uncle, make a

present to me of this piece of linen. So I gave it her, and she took it and spread it open, and saw what was in it. And when the time of my departure came, she said, Go, and may safety attend thee; but when thou retirest from her, recite to her the verse that I taught thee before, and which thou didst forget.—Repeat it to me, said I. And she did so.

I then repaired to the garden, and entered the maḳ'ad. I found the damsel waiting for me, and when she beheld me she arose and kissed me and seated me, and we ate and drank, and in the morning I repeated to her the verse, which was this:—

O ye lovers, by Allah, inform me, how a youth should act when his love is intense.

498And when she heard it, her eyes filled with tears, and thus she replied:—

He should hide his love, and conceal his secret, and be patient under every event, and submissive.

I committed this to memory, and, glad at having done what my cousin desired, went forth and returned to her. I found her lying down, with my mother, at her head, weeping for her unhappy state; and when I went in to her, my mother said to me, Perdition to such a cousin as thou! How canst thou leave the daughter of thine uncle indisposed and not inquire respecting her disease?—But my cousin, on beholding me, raised her head, and sat up, and said to me, O 'Azeez, hast thou repeated to her the verse that I taught thee? I answered, Yes: and when she heard it, she wept, and recited to me another verse, which I retain in my memory.—Let me hear it, said my cousin. And when I had repeated it to her she wept violently, and recited this other verse:—

He hath sought to attain a becoming patience; but found nought save a heart pining with desire.

She then said to me, When thou goest to her as usual, repeat to her this verse which thou hast heard. I replied, I hear and obey.

So I went to the garden according to my custom, and when I was about to return, I recited to the damsel that verse; and when she heard it, tears poured from her eyes, and she replied,—

Then, if he have not patience to conceal his secret, I know nothing better for him than death.

Retaining this in my memory, I returned to the house; and when I went in to my cousin, I found her fallen down in a fit, and my mother sitting at her head;

and when my cousin heard my voice, she opened her eyes, and said, O 'Azeez, hast thou repeated to her the verse? I answered, Yes: and when she heard it, she wept, and recited to me this other verse. And I repeated it to her; and as soon as she heard it she fainted again, and, on her recovering, recited another verse, which was this:—

We hear and obey, and we die; then convey my salutation to the person who hath prevented our union.

At the approach of the following night I went again to the garden as usual, and found the damsel expecting me; and we ate and drank; and in the morning, when I was about to depart, I repeated⁴⁹⁹ to her what my cousin had said; whereupon she uttered a loud cry, and was agitated, and exclaimed, By Allah, she who uttered this verse hath died! She then wept, and said to me, Wo to thee! Is not she who uttered this verse related to thee?—I answered, She is the daughter of my paternal uncle.—Thou liest, replied she: by Allah, if she were the daughter of thy uncle thou hadst borne her the same love that she bore thee. Thou art he who hath destroyed her, and may God destroy thee in like manner! By Allah, if thou hadst told me of thy having a cousin, I had not admitted thee into my favour.—Verily, said I, she is my cousin, and she explained to me the signs that thou madest me, and it was she who taught me how to proceed with thee: I had not obtained access to thee but through her good management.—And did she know of our affair? said she. I answered, Yes.—May Allah, she exclaimed, cause thee to bewail thy youth, as thou hast caused her to bewail hers! She then said to me, Go and see her.



I departed, therefore, troubled in mind, and proceeded until I came to our street, when I heard a wailing, and, asking respecting it, was answered, We found 'Azeezeh lying behind the door, dead. I entered the house, and when

my mother beheld me, she exclaimed, The crime of destroying her is on thy neck, and may God not pardon thee her blood! Perdition to such a cousin as thou!—My father then came, and we prepared her body for interment, and performed the funeral-ceremonies, and buried her; and we caused recitations of the whole of the *Ḳur-án* to be performed at her tomb, and remained there three days, after which I returned to the house, sorrowing for her. And my mother addressed me, and said, I desire to know what thou didst to her, so that thou brokest her heart. I asked her continually, O my son, respecting the cause of her disorder; but she would not acquaint me with it. I conjure thee, therefore, by Allah, that thou inform me what thou didst unto her,⁵⁰⁰ to cause her death.—I replied, I did nothing. But she said, May God avenge her upon thee! for she mentioned to me nothing, but concealed the truth of her case until she died, still preserving her affection for thee; and when she died I was with her, and she opened her eyes, and said to me, O wife of my uncle, may God hold thy son guiltless of my blood, and not punish him for that which he hath done unto me; and now God transporteth me from the perishable world to the world of eternity. And I replied, O my daughter, may God preserve thee, and preserve thy youth! And I asked her respecting the cause of her disorder: but she answered not. Then she smiled, and said, O wife of my uncle, if thy son desire to go to the place which he is accustomed to frequent, tell him to repeat these two phrases on departing from it:—Fidelity is good, and treachery is base:—and this I desire in my compassion for him, that I may shew him compassion in my life and after my death. She then gave me something for thee, and took an oath of me that I would not give it to thee until I should see thee weeping for her and lamenting: this thing I have, and when I see thee in the state that she hath described I will give it to thee.—I said to her, Shew it me. But she would not.

I then gave myself up to my pleasures, and thought not of the death of my cousin; for I was unsettled in mind, and wished that I were passing the whole of every night and day with my beloved; and scarcely had the next night approached when I repaired again to the garden. I found the damsel sitting there, burning with impatience to see me; and as soon as she beheld me, she hastened to me and clung to my neck, and asked me respecting my cousin. I answered her, She is dead, and we have performed *zikrs* and recitations of the *Ḳur-án* for her, and four nights have passed since her death, and this is the fifth. When she heard this, she cried out and wept, and said, Did I not tell thee that thou hadst killed her? Hadst thou informed me of her, before her

death, I had requited her for the kindness that she hath shewn me; for she hath been of service to me in giving thee access to me: had it not been for her, I should not have had an interview with thee, and I fear thou wilt fall into a calamity on account of her disaster.—I replied, She acquitted me before her death. And I related to her what my mother had told me; upon which she exclaimed, By Allah, I conjure thee, when thou goest to thy mother, learn what it is that she hath.—My mother, said I, told me, Thy cousin, before she died, charged⁵⁰¹ me saying, If thy son desire to go to the place which he is accustomed to frequent, tell him to repeat these two phrases:—Fidelity is good, and treachery is base.—And when the damsel heard this, she exclaimed, The mercy of God (whose name be exalted!) be upon her, for she hath saved thee from me: I was meditating an injury to thee; but now I will not hurt thee nor trouble thee. And I wondered at this, and said to her, What didst thou purpose before this to do to me, after mutual love had taken place between us? She answered, Thou art devoted to me; but thou art young, and thy mind is free from deceit, and thou knowest not our malice nor our deceit: were she still in the bonds of life, she would assist thee; for she is the cause of thy safety, and hath delivered thee from destruction: and now I charge thee that thou speak not with any female, nor answer any of our sex, young or old. Beware, beware; for thou art ignorant of the deceit of women, and their malice: she who used to interpret the signs to thee is dead; and I fear for thee lest thou fall into a calamity and find none to deliver thee from it after the death of thy cousin. O my sorrow for the daughter of thy uncle! Would that I had known her before her death, that I might have requited her for the kindness that she hath done me! The mercy of God (whose name be exalted!) be upon her, for she concealed her secret, and revealed not what she felt; and but for her, thou wouldst never have had access to me. And now I have a service to demand of thee.—What is it? said I. She answered, That thou conduct me to her tomb, that I may visit her at her grave, and inscribe some verses upon it. I replied, To-morrow, if it be the will of God, whose name be exalted!—So I remained with her that night, and frequently she said to me, Would that thou hadst told me of thy cousin before her death! And I asked her, What is the meaning of these words which she said—Fidelity is good, and treachery is base? But she answered me not.



In the morning, therefore, she arose, and, taking a purse containing some pieces of gold, said to me, Arise, and shew me the tomb, that I may visit it, and write upon it some verses, and build over it a cupola, and pray for mercy upon her, and bestow these pieces of gold in alms for her soul. I replied, I hear and obey. And I walked before her, and she followed me, and employed herself in giving alms on the way as she went, and every time that she did so she said, This is an alms for the soul of 'Azeezeh, who concealed her secret until she drank the cup of death, and revealed⁵⁰² not her love. Thus she continued to give of the contents of the purse, and to say, For the soul of 'Azeezeh,—until we arrived at the tomb, and the contents of the purse were

exhausted; and when she beheld the tomb, she threw herself upon it, and wept violently. She then took forth a pointed instrument of steel, and a small mallet, and engraved upon the stone at the head of the tomb, in small characters, these verses:—

I passed by an undistinguished tomb in the midst of a garden, with seven anemones upon it; And I said, Whose tomb is this? The soil answered, Be respectful, for this is the resting-place of a lover. So I said, God keep thee, O victim of love, and lodge thee in the highest stage of Paradise! How miserable are lovers among the creation, when even their tombs are covered with vile dust! Were I able [O tomb], I would make of thee a garden, and water it with my streaming tears!

503 She then again wept violently, and arose, and I arose with her; and after we had returned to the garden, she said to me, I conjure thee by Allah that thou never forsake me. And I replied, I hear and obey. So I resumed my visits to her as before, and she treated me with kindness and honour, and used to ask me respecting the two phrases which my cousin 'Azeezeh had mentioned to my mother, and I repeated them to her. Thus I remained, eating and drinking, and enjoying her conversation, and attiring myself in changes of delicate clothing, until I became stout and fat, and I experienced neither anxiety nor grief nor sorrow, and forgot my cousin.

I continued drowned in these pleasures for a whole year; and at the commencement of the new year, I entered the bath, and refreshed myself, and put on a handsome suit; and after I had gone forth from the bath, I drank a cup of wine, and smelt the odours of my clothes, which were richly perfumed with various scents. My heart was unoppressed by calamities or misfortunes; and when the hour of nightfall came, I desired to repair to the damsel; but I was intoxicated, and knew not my way; and, in going to her, intoxication led me aside into a by-street called the street of the Naķeeb: and as I was proceeding along it, lo, an old woman came, with a lighted candle in one of her hands, and in her other hand a folded letter. I advanced towards her, and she, with weeping eye, said to me, O my son, art thou able to read? I answered her, Yes, my old aunt. And she said, Take this letter, and read it to me. And she handed me the letter; so I took it from her and opened it, and read to her its contents, informing her that it was a letter from the absent, with salutations to the beloved. And when she heard this, she rejoiced at the good news, and ejaculated a prayer for me, saying, May God dispel thine anxiety as thou hast dispelled mine! She then took the letter, and proceeded a few steps; but presently she returned to me, and, kissing my hand, said, O my

lord, may God (whose name be exalted!) give thee enjoyment of thy youth, and not disgrace thee. I beg that thou wilt walk with me a few paces, to that door; for I have told them what thou hast read to me of the letter, and they do not believe me: come with me, therefore, two steps, and read to them the letter outside the door, and accept my prayer for thee.—And what, said I, is the history of this letter? She answered, O my son, this letter hath come from my son, who hath been absent from us for the space of ten years; for he journeyed with merchandise, and hath remained⁵⁰⁴ abroad during that period, and we relinquished all hope of his return, thinking that he was dead: then came to us this letter from him; and he hath a sister who hath wept for him during his absence night and day; and I told her that he was in health and prosperity; but she believed me not, and said to me, Thou must bring me a person to read this letter and to acquaint me with its contents, that my heart may be set at ease and my mind comforted.—Thou knowest, O my son, that the loving is prepossessed with evil anticipations: favour me, therefore, by reading this letter while thou shalt stand outside the curtain, and his sister shall hear it within the door, that the recompense of him who accomplisheth a want for a Muslim, and dispelleth from his mind a trouble, may be thine: for the Apostle of God (may God bless and save him!) hath said, Whoso dispelleth from the mind of a sorrowful person one of the troubles of this world, God will dispel from his mind one of the troubles of the world to come:—and in another tradition, Whoso dispelleth from the mind of his brother one of the troubles of this world, God will dispel from his mind seventy-two of the troubles of the day of resurrection:—and now I have desired thee, do not disappoint me.—So I replied, I hear and obey: proceed before me.

She therefore walked before me, and I followed her a little way, until she arrived at a great door overlaid with copper; and she stopped at this door, and called out in Persian, and immediately a damsel approached, with light and nimble step. Her trousers were tucked up to her knees, and I beheld a pair of legs that confounded the mind and the eye by their beauty: they were like two columns of alabaster, and ornamented with anklets of gold set with jewels. The skirts of her outer clothes were tucked up under her arms, and her sleeves were turned up from her arms, and I looked at her white wrists, and upon them were two pairs of bracelets: in her ears were two ear-rings of pearls; and upon her neck was a necklace of costly jewels; and on her head, a koofeeyeh, quite new, adorned with precious gems. She had tucked the skirt

of her inner tunic within the band of her trousers, and appeared as though she had been employed in some active work. And when she beheld me, she said, with an eloquent and sweet tongue that I had never heard surpassed in sweetness, O my mother, is this he who hath come to read the letter? She answered, Yes. And the damsel stretched forth her hand to me with the letter. There was, between her and the door, a distance of about half a rod; and I505 extended my hand to take the letter from her, and put my head and shoulders within the door to draw near to her; but before I knew what she was about to do, the old woman placed her head against my back, and pushed me forward, while my hand was holding the letter, and I looked around, and found myself in the midst of the house; that is, within the vestibule. The old woman entered more quickly than the blinding lightning, and had nothing to do but to shut the door: and when the damsel beheld me within the vestibule, she approached me, and pressed me to her bosom, and, taking me by the hand, unable to extricate myself from her grasp, led me, preceded by the old woman with the lighted candle, until she had passed through seven vestibules; after which she conducted me into a large saloon, with four leewáns, in which a horseman might play at goff. She then seated me, and said to me, Open thine eye. And I did so, giddy from the violence that I had experienced, and saw that the whole construction of the saloon was of the most beautiful alabaster, and all its furniture, including the cushions and mattresses, of brocade. In it were also two benches of brass, and a couch of red gold set with pearls and jewels, not suitable to any but a King like thee.



After this, she said to me, O 'Azeez, which of the two states is⁵⁰⁶ the more agreeable to thee, life or death? I answered her, Life. And she said, Then if life is more agreeable to thee, marry me.—I dislike, I replied, marrying such a person as thou. She rejoined, if thou marry me, thou wilt be secure from the daughter of the crafty Deleeleh.—And who, said I, is the daughter of the crafty Deleeleh? She laughed, and answered, How is it that thou knowest her not, when thou hast now been in her company a year and four months? May Allah (whose name be exalted!) destroy her. Verily there existeth not any one more treacherous than she. How many persons hath she killed before thee, and what deeds hath she done! And how hast thou escaped from her, without her killing or troubling thee, when thou hast been in her company all this time?—When I heard her words I wondered extremely, and said to her, O my mistress, who acquainted thee with her? She answered, I know her as the age knoweth its calamities; but I desire that thou inform me of all that thou hast experienced from her, that I may know the cause of thy safety from her. So I related to her all that had happened to me with her and with my cousin

'Azeezeh; and she exclaimed, Allah have mercy upon her!—and her eyes shed tears, and she struck her hands together, when she heard of the death of my cousin 'Azeezeh, and said, May Allah compensate thee abundantly for the loss of her, O 'Azeez; for she hath been the cause of thy safety from the daughter of the crafty Deleeleh; and had it not been for her, thou hadst perished. After this, she clapped her hands, and said, O my mother, bring in those who are with thee. And lo, the old woman approached with four lawful witnesses; and she lighted four candles; and when the witnesses entered, they saluted me, and seated themselves; and the damsel covered herself with an izár, and appointed one of the witnesses to be her deputy in making her contract. So they performed the marriage-contract, and she affirmed of herself that she had received the whole of the dowry, both the portion usually paid in advance and the arrears, and that she was indebted to me in the sum of ten thousand pieces of silver; after which she gave to the witnesses their fees, and they departed.

On the following day, I desired to go out; but she approached me laughing, and said, Dost thou think that going out from the bath is like entering it? I imagine thou thinkest me to be like the daughter of the crafty Deleeleh. Beware of entertaining such an idea. Thou art no other than my husband, according to the K̄ur-án and the Sunneh; and if thou hast been intoxicated, return⁵⁰⁷ to thy reason. Verily this house in which thou art is not opened but on one day in every year. Go to the street-door and look.—So I went and looked, and found it closed and nailed, and returned and told her so; and she said to me, O 'Azeez, we have of flour and grain and fruits and pomegranates and sugar and meat and sheep and fowls and other provisions what will suffice us for many years, and from this last night our door will not be opened until after a year and I know that thou wilt not behold thyself outside this house until after a year hath expired. Upon this I exclaimed, There is no strength nor power but in God! And she laughed, and I laughed also, and complied with her orders, and remained with her until the twelve months of the year had expired, when I was blest with a son by her. And on the first day of the following year, I heard the opening of the door, and lo, men came in with kaaks and flour and sugar; and I desired to go out; but she said to me, Wait until nightfall, and as thou camest in, so go forth. I therefore waited until that hour, and was on the point of going out, in fear and trembling, when she said to me, By Allah, I will not let thee go until I have made thee swear to me that thou wilt return this night before the door is closed. So I promised her

to do it; and she made me swear by binding oaths upon the sword and the *Ḳur-án*, and by the oath of divorce, that I would return to her.

I then went forth from her, and repaired to the garden. I found it open as usual, and was angry, saying within myself, I have been absent from this place a whole year, and, coming unawares, have found it open as usual. I wonder if the damsel be still there as heretofore, and I must enter and see before I go to my mother.—It was then nightfall, and I entered the garden, and, proceeding to the *maḵ'ad*, found the daughter of the crafty *Deleeleh* sitting with her head upon her knee and her hand upon her cheek. Her complexion was changed, and her eyes were sunk, and when she beheld me she exclaimed, Praise be to God for thy safety!—and she endeavoured to rise, but fell down through her joy. I was ashamed at seeing her, and hung down my head; but presently I advanced to her and kissed her, and said to her, How didst thou know that I was coming to thee at this time? She answered, I knew it not. By Allah, for a year I have not tasted sleep; but have sat up every night expecting thee, and in this state have I been from the day when thou wentest forth from me and I gave thee the new suit of clothing and thou promisedst me that thou wouldst return to me.⁵⁰⁸ I remained expecting thee, and thou camest not the first night, nor the second, nor the third: so I still waited in expectation of thy coming; for such is the way of the lover: and I would now that thou tell me what hath been the cause of thine absence from me this year. I therefore told her; and when she knew that I had married, her countenance became pale. I then said to her, I have come to thee this night, but must go before the morning. But she exclaimed, Is it not enough for her to have married thee, and to have employed this stratagem against thee, and imprisoned thee with her a whole year, that she hath made thee swear by the oath of divorce that thou wilt return to her before the morning, and will not allow thee to divert thyself with thy mother nor with me, and cannot endure thy passing one night with either of us? What then must be the state of her from whom thou hast been absent a whole year, though I knew thee before she did! But may Allah have mercy on 'Azezeh; for she suffered what none other hath suffered, and endured with patience that of which none else hath endured the like, and died through thy oppression. It was she who protected thee from me. I thought that thou wouldst return, and gave thee liberty, though I was able to imprison thee, and to destroy thee.



Having thus said, she wept, and became enraged, and looked at me with the eye of anger; and when I beheld her in this state, the muscles of my side quivered, and I feared her, and became as the bean upon the fire. She then cried out, and suddenly ten female slaves came to me, and threw me upon the floor; and when I fell under their hands, she arose, and, taking a knife, said, I will slaughter thee as goats are slaughtered, and this shall be thy least recompense for that which thou hast done unto thy Cousin. When I beheld myself, therefore, beneath her female slaves, and my cheek was soiled with the dust, and I saw the knife in her hand, I looked upon death as inevitable. I implored her mercy; but she only increased in hardness, and ordered the female slaves to bind my hands behind me; and they did so, and, throwing me upon my back, seated themselves upon my body, and held my head. Then two of them arose and took hold of my toes, and two others seated themselves upon my legs; after which, their mistress arose, with two others of them, and she ordered them to beat me; whereupon they beat me until I fainted, and my voice became inaudible; and when I recovered, I said within myself, Verily my being slaughtered were easier to me than this beating! I bethought myself of the words of my cousin, when she said, May God avert from thee her wickedness!—and I cried out and wept until my voice failed. She then sharpened the knife, and said to the female slaves, Uncover his throat. But God inspired me to repeat the two phrases which my cousin had charged me to utter, namely, Fidelity is good, and treachery is base;—and when she heard this, she cried out and said, Allah have mercy upon thee, O

'Azeezeh! Would that thy youth had been spared! Thou hast profited thy cousin during thy life and after thy death!—Then addressing me, she added, By Allah, thou hast saved thy life from me by means of these two phrases; but I must cause thee to bear a mark of my resentment.—So saying, she inflicted upon me a cruel wound, and I fainted; but when I recovered, the blood had stopped, and she gave me to drink a cup of wine, and spurned me with her foot.

I rose; but was unable at first to walk: presently, however, I proceeded by little and little until I arrived at the door of my wife's house. I found it open, and threw myself within it, in a state of distraction; and my wife came and took me up and conveyed me to the saloon, where I fell into a deep sleep; but when I awoke, I found myself laid at the gate of the garden.

In anguish I rose, and went to my home, and, entering the house, found my mother weeping for me, and exclaiming, Would that I knew, O my son, in what land thou art! So I approached her, and threw myself upon her, and when she beheld me, she saw that I was unwell. Yellowness and blackness were mingled upon my face; and I remembered my cousin, and the kindness she had⁵¹⁰ shewn me, and was convinced that she loved me. I wept for her, and my mother also wept, and then said to me, O my son, thy father is dead. And upon this, my rage increased, and I wept until I became insensible; and when I recovered, I looked towards the place where my cousin was accustomed to sit, and wept again till I fainted from the violence of my lamentation. I ceased not to weep and wail until midnight, when my mother said to me, Thy father hath been dead ten days. But I replied, I think of no one but my cousin; for I deserve what hath happened to me, because I neglected her when she loved me. She asked me, therefore, And what hath happened to thee? So I related to her that which had befallen me; to which she replied, Praise be to God that this happened to thee and that she did not slaughter thee! She then applied remedies to my wound until I recovered, and regained my usual strength; and she said to me, O my son, I will now produce to thee the deposite with which thy cousin intrusted me; for it is thine, and she made me swear that I would not produce it to thee until I saw that thou rememberedst her and mournedst for her, and that thine affections for another were severed; and now I hope that I find in thee these dispositions. She therefore arose, and, opening a chest, took forth from it this piece of linen containing the design of the gazelles, which I had originally given to her; and when I took it, I found written upon it some verses complaining of her

unrequited love for me, and there fell from it a paper containing some words of consolation and counsel.

As soon as I had read and understood this paper, I wept again, and my mother did the same, and I continued looking at it and weeping until the approach of night; and in this state I remained for the space of a year; after which, some merchants of my city, the same whom I am accompanying in this caravan, prepared for a journey; and my mother suggested to me that I should fit myself out and go with them, saying to me, Perhaps the journey will dispel this sorrow which thou sufferest, and thou wilt be absent a year, or two years, or three, until the caravan returneth, and thy heart may become dilated. Thus she continued to persuade me, so that I prepared some merchandise, and journeyed with them; but my tears have not dried up during my travels; for at every station where we halt I spread this piece of linen before me, and look at this design, and think of my cousin, and weep for her as thou seest, since she loved me excessively, and died through my unkindness; I doing nothing but evil to her, while she did nothing to me but what was good.⁵¹¹ When the merchants return from their journey, I shall return with them, and the period of my absence will be a complete year; but I still suffer increasing sorrow; and my sorrow hath been only augmented in consequence of my passing by the Islands of Camphor and the Castle of Crystal.

These Islands are seven in number, and the sovereign of them is a King named Sháh-Zemán. He hath a daughter named Dunyà; and it was told me that it was she who worked the designs of the gazelles, and that this design which is in my possession was one of her work; and when I knew this, I became excessively desirous of seeing her: so, when the caravan entered her country, I went forth and wandered about the gardens, which contained a profusion of trees. The superintendent of the gardens was a sheykh advanced in age; and I said to him, O sheykh, to whom doth this garden belong? He answered, To the King's daughter, the lady Dunyà, and we are beneath her palace; and if thou desire to amuse thyself, open the private door, and take a view of the garden and smell the odours of the flowers. So I said to him, Have the kindness to allow me to sit in this garden until she passeth by, that I may enjoy a glance at her. The sheykh replied, There will be no harm in thy doing so. When he said this, therefore, I gave him some money, saying to him, Buy for us something to eat. And he rejoiced at receiving the money, and, opening the door, conducted me within; and we proceeded until we came to a pleasant spot, where he brought me some delicate fruits, and said to

me, Sit here while I go and return to thee. And he left me and departed, and, after he had been absent a while, returned bringing a roasted lamb; and we ate until we were satisfied, my heart longing to behold the lady, and while we were sitting, lo, the door opened; whereupon he said to me, Rise, and conceal thyself. So I rose, and hid myself; and a black eunuch put forth his head from the door, and said, O sheykh, is any one with thee? He answered, No.—Then close the door, said the eunuch. The sheykh, therefore, closed the door of the garden; and lo, the lady Dunyà came forth. When I beheld her, I thought that the moon had descended upon the earth; my mind was confounded, and I desired her as the thirsty longeth for water; and after a while, she closed the door and departed. I then went forth from the garden, and repaired to my lodging, knowing that I could not obtain access to her; and when my companions prepared for departure, I also prepared myself, and travelled with them towards thy city; and on our arrival here, we met with⁵¹² thee.—This is my story, and this is what hath happened unto me; and peace be on thee.



CONTINUATION OF THE STORY OF TÁJ-EL-MULOOK AND THE LADY DUNYÀ.

When Táj-el-Mulook heard this story, his heart became troubled with love for the lady Dunyà. He then mounted his horse, and, taking with him 'Azeez, returned to his father's city, where he assigned to him a house, and furnished it with everything that he required; after which he left him, and repaired to his palace. His tears ran down upon his cheeks (for hearing affecteth as sight and union), and in this state he remained until his father came in to him, and, finding that his colour was changed, knew that he was oppressed by anxiety and grief: so he said to him, O my son, acquaint me with thy case, and tell me

what hath happened to thee to change thy⁵¹³ colour. He therefore related to him all that he had heard of the story of Duniyà, and how he had fallen in love with her from hearsay, without having seen her; whereupon his father said to him, O my son, her father is a King, and his country is distant from us: abandon, therefore, this idea, and enter the palace of thy mother; for in it are five hundred female slaves like so many moons, and whoever of them pleaseth thee do thou take her; or, if none of them please thee, we will demand in marriage for thee one of the daughters of the Kings, more beautiful than the lady Duniyà. But he replied, O my father, I desire not any but her: it was she who worked the design of the gazelles that I saw, and I must have her, or I will flee into the deserts, and kill myself on her account.

So his father said, Have patience with me, O my son, that I may send to her father and demand her of him in marriage, and accomplish for thee thy wish, like as I did for myself in the case of thy mother; and if he consent not, I will convulse his kingdom around him, and send against him an army of which the rear shall be with me when the van is with him. He then called for the young man 'Azeez, and said to him, O my son, knowest thou the way? He answered, Yes.—Then I desire of thee, said the King, that thou journey with my Wezeer. And 'Azeez replied, I hear and obey, O King of the age. The King, therefore, summoned his Wezeer, and said to him, Manage for me the affair of my son according to thy knowledge, and repair to the Islands of Camphor, and demand in marriage the daughter of their King. He replied, I hear and obey. And Táj-el-Mulook returned to his apartments, and his malady and impatience increased: he fell down in a swoon, and recovered not until the morning; and when the morning arrived, his father came to him, and saw his complexion more changed, and his sallowness increased; and he exhorted him to patience, and promised him the accomplishment of his union.

The King then equipped 'Azeez, with his Wezeer, and supplied them with the presents; and they journeyed days and nights until they beheld the Islands of Camphor, when they halted on the bank of a river, and the Wezeer sent forward a messenger from his party to the King, to acquaint him with their approach; and half a day after the departure of the messenger, suddenly they saw that the chamberlains of the King, and his emeers, had advanced to meet them from the distance of a league; and they met him, and attended them until they went in with them to the King. They placed⁵¹⁴ before the King the presents, and remained in his palace four days; and on the fifth day the Wezeer arose and went in to the King, and, standing before him, delivered to

him his message, and acquainted him with the cause of his coming; but the King was perplexed how to answer, for his daughter liked not marriage; and he hung down his head for a while towards the floor; and after this he raised it, and, looking towards one of the eunuchs, said to him, Go to thy mistress Dunyà, and acquaint her with what thou hast heard, and with the purpose of the visit of this Wezeer. So the eunuch went, and, after a short absence, returned to the King, and said to him, O King of the age, when I went in to the lady Dunyà, and acquainted her with what I had heard, she was violently enraged, and rose against me with a stick, and would have broken my head; wherefore I fled from her; and she said to me, If my father force me to marry, him whom I marry I will kill. Her father, therefore, said to the Wezeer and 'Azeez, Salute ye the King, and inform him of this, and that my daughter liketh not marriage. Accordingly the Wezeer returned with his attendants unsuccessful, and they continued their journey until they went in unto the King, and acquainted him with what had happened; and upon this he ordered the chiefs to call together the troops that they might march to war; but the Wezeer said to him, Do not this; for the King is not in fault: the refusal is on the part of his daughter, who, when she knew of this proposal, sent to say, If my father force me to marry, I will kill him whom I marry, and kill myself after him.

And when the King heard the words of the Wezeer, he feared for his son Táj-el-Mulook, and said, If I make war upon her father, and obtain possession of his daughter, she will kill herself. He then acquainted his son Táj-el-Mulook with the truth of the case; and when the prince heard it, he said to his father, O my father, I cannot exist without her: I will therefore go to her, and seek means of obtaining an interview with her, though I die in the attempt: and I will do nothing but this. His father said, How wilt thou go to her? He answered, I will go in the disguise of a merchant.—Then if it must be so, rejoined the King, take with thee the Wezeer and 'Azeez. He then took forth for him some money from his treasuries, and prepared for him merchandise at the price of a hundred thousand pieces of gold, and they both agreed as to this course; and when night came, Táj-el-Mulook and 'Azeez went to the abode of the latter, and there passed that night. But the heart of Táj-el-Mulook was⁵¹⁵ captivated, and neither eating nor rest pleased him: reflections overwhelmed him, and he was drowned in them; and, longing for his beloved, he poured forth his tears, and wept violently; and 'Azeez wept with him, reflecting upon his cousin; and they both continued thus until the

morning, when Táj-el-Mulook arose and went in to his mother. He was equipped for the journey; and she asked him respecting his state: so he acquainted her with the whole truth; and she gave him fifty thousand pieces of gold, and bade him farewell, and he went forth from her, while she offered up prayers for his safety, and for his union with the object of his love. He then went in to his father, and asked his permission to depart; and the King granted him permission, and gave him fifty thousand pieces of gold, and ordered that a tent should be pitched for him outside the city.



A large tent was therefore pitched for him; and after they had remained in it two days, they commenced their journey; and Táj-el-Mulook treated 'Azeez with familiar kindness, and said to him, O my brother, I cannot henceforth part with thee.—And I, replied 'Azeez, am of the like mind, and desire to die at thy feet; but, O my brother, my heart is troubled with thoughts of my mother. So Táj-el-Mulook⁵¹⁶ said, When we shall have attained our wish, all

will be well. Now the Wezeer had charged Táj-el-Mulook to display an air of patience, and 'Azeez occupied himself with reciting to him verses, and narrating to him histories and tales; and they continued on their way by night and day for the space of two months. The length of the journey became wearisome to Táj-el-Mulook; and the violence of his desire, and his passion and distraction, increased: so when they drew near to the city, he rejoiced excessively, and his anxiety and grief ceased.

They entered it in the garb of merchants, the King's son being also clad in the same manner, and, coming to a place known as the abode of merchants, which was a large Khán, Táj-el-Mulook said to 'Azeez, Is this the abode of the merchants? 'Azeez answered, Yes: it is not, however, the Khán in which I lodged with the caravan that I accompanied; but it is better than that. So they made their camels lie down, and unloaded, and, having deposited their goods in the magazines, remained there to take rest four days. The Wezeer then suggested to them that they should hire for themselves a large house; to which they assented; and they hired a spacious house, fitted for festivities. There they took up their abode; and the Wezeer and 'Azeez studied to devise some stratagem for the sake of Táj-el-Mulook, who was perplexed, not knowing what to do. The Wezeer could contrive no other plan than that of his opening for himself a shop to carry on the trade of a merchant in the market of fine stuffs: he therefore addressed Táj-el-Mulook and 'Azeez, and said to them, Know that if we remain in this state we shall not attain our wish; and a thing hath occurred to my mind which probably may be advisable, if it be the will of God. So they replied, Do what seemeth fit to thee; for a blessing attendeth the aged, and especially in thy case, since thou hast devoted thyself to the management of affairs: therefore give us the advice which hath suggested itself to thy mind. And he said to Táj-el-Mulook, It is my opinion that we should hire for thee a shop in the market of fine stuffs, and that thou shouldst sit in it to sell and buy; for every person of the higher ranks and of the people in general standeth in need of such stuffs, and if thou sit in that shop thy affair will be arranged, if it be the will of God (whose name be exalted!), especially because of thy comely person; but make 'Azeez thy trusty attendant, and seat him in the shop to hand to thee the stuffs. And when Táj-el-Mulook heard these words, he said. This is a judicious opinion;—and immediately he took forth a⁵¹⁷ suit of merchant's attire, and clad himself in it, and arose and went forth, followed by his young men, and gave to one of them a thousand pieces of gold to fit up the shop.

They proceeded until they arrived at the market of fine stuffs, and when the merchants saw Táj-el-Mulook, and observed his handsome and comely person, they were confounded, and began to say, Hath Ridwán opened the gates of Paradise and neglected them, so that this youth of surprising beauty hath come forth?—and one said, This is probably one of the angels. And when they went in among the merchants, they inquired for the shop of the Sheykh of the market. The merchants, therefore, guided them thither, and they went to him; and as they approached him, he and the merchants who were with him rose to them, and received them with honour, especially the excellent Wezeer; for they saw him to be an aged and venerable man; and observing that he was accompanied by Táj-el-Mulook and 'Azeez, they said, No doubt this sheykh is the father of these two young men. The Wezeer then said to them, Who among you is the Sheykh of the market? They answered, This is he. And the Wezeer, looking at him and observing him, saw that he was an old man of grave and respectable aspect, and possessing servants and young men. The Sheykh of the market greeted them with friendly compliments, and treated them with great honour, and, having seated them by his side, said to them, Have ye any business which we may have the happiness of transacting? The Wezeer answered, Yes: I am an old man, advanced in age, and I have these two young men: I have travelled with them through all regions and countries, and have not entered a town without remaining in it a whole year, that they might amuse themselves with the sight of it and become acquainted with its inhabitants; and now I have come to this your town, and have chosen to make a stay in it: I therefore desire of thee one of the best shops, that I may seat them in it to traffic, and that they may amuse themselves with the sight of this city, and acquire the manners of its people, and obtain an experience in buying and selling and other commercial transactions.

So the Sheykh of the market replied, There will be no harm in doing so:—and, looking at the two young men, he was delighted with them, and he arose and stood like a servant before them to wait upon them. And afterwards he went and prepared for them the shop: it was in the midst of the market, and there was none larger than it, nor any more handsome there; for it was spacious and⁵¹⁸ decorated, and contained shelves of ivory and ebony. He then delivered the keys to the Wezeer (who was also in the garb of a merchant), and said, God grant that it may be attended with blessings to thy two sons! And when the Wezeer had taken the keys of the shop, he went to it,

together with the servants, who deposited in it their goods; and they ordered the servants to remove thither all the merchandise and stuffs and rarities that they had. These things were worth treasuries of wealth; and they transported the whole of them to the shop. They then passed the night, and in the morning the Wezeer conducted the two young men to the bath, where they washed and enjoyed themselves to the utmost, after which they returned to their abode to rest from the fatigue of bathing, and ate and drank; and they passed the next night in their abode in the most perfect joy and happiness. And on the following morning they rose from their sleep, and, having performed the ablution, recited the divinely-ordained prayers, and drank their morning-beverage; and when daylight came, and the shops and markets were opened, they went forth from their abode, and repaired to the market, and opened the shop. The servants had prepared it for them in the handsomest manner, and spread it with carpets of silk, and placed in it two mattresses, each of which was worth a hundred pieces of gold; and upon each mattress they spread a skin such as Kings sit upon, surrounded with an edge of gold: so Táj-el-Mulook seated himself upon one mattress, and 'Azeez upon the other, and the Wezeer sat in the midst of the shop, while the servants stood before them. The people heard of them, and crowded about them, and they sold of their merchandise; and the fame of Táj-el-Mulook was spread through the city, and the report of his handsomeness and comeliness was blazed throughout it. They continued this life for several days, the people pressing to them; after which the Wezeer addressed Táj-el-Mulook, and enjoined him to conceal his case, and, having charged 'Azeez to keep watch over him, repaired to the house to plan some mode of proceeding that might be of advantage to them. Meanwhile, Táj-el-Mulook and 'Azeez sat conversing together; and the former said, Perhaps some one may come from the lady Dunyà.



Thus Táj-el-Mulook passed his time days and nights, and slept not; desire overpowered him, and he became more and more emaciated and infirm, renouncing the delight of sleep, and abstaining from drink and food; but still he was like the full moon: and as he was sitting one day, lo, an old woman approached and advanced⁵¹⁹ towards him, followed by two female slaves, and she continued to draw near until she stopped at his shop. Beholding his graceful person, and his handsome and lovely aspect, she wondered at his beauty, and said, Extolled be the perfection of Him who created thee! Extolled be the perfection of Him who hath made thee a temptation to all creatures!—She ceased not to gaze at him, and said, This is not a mortal: this is no other than a noble angel! Then drawing close to him, she saluted him, and he returned her salutation, and rose to her, standing upon his feet, and smiled in her face. All this he did at the hinting of 'Azeez; after which he

seated her by his side, and occupied himself with fanning her until she had rested herself; when she said to him, O my son! O thou of perfect qualities and graces! art thou of this country?—Táj-el-Mulook answered her, with an eloquent and sweet and charming voice, By Allah, O my mistress, in my life I never entered this country until now; and I have not taken up my abode in it but for the sake of amusement. And she wished him honour, and welcomed him, and said, What stuffs hast thou brought with thee? Show me something beautiful; for the beautiful bringeth not anything but what is beautiful.—And when⁵²⁰ Táj-el-Mulook heard her words his heart palpitated; but he understood not their meaning: so 'Azeez made a sign to him; and Táj-el-Mulook said to her, I have everything that thou desirest of stuffs suitable only to Kings and the daughters of Kings. For whom, then, wouldst thou purchase, that I may display to thee what will be appropriate?—He desired by this question to learn the meaning of her words; and she answered, I want some stuff suitable to the lady Dunyà, the daughter of King Sháh-Zemán. On hearing the mention of his beloved, Táj-el-Mulook rejoiced exceedingly, and said to 'Azeez, Bring me the most magnificent of the goods that are by thee. And 'Azeez gave him a wrapper, and untied it before her, and Táj-el-Mulook said to her, Choose what will suit her; for this is such as is not found with any but me. So the old woman chose some stuff that was worth a thousand pieces of gold; and said, What is the price of this?—What! said he, shall I bargain with a person like thee respecting this contemptible thing? Praise be to God who hath made me acquainted with thee.—And the old woman exclaimed, I invoke, for thy comely face, the protection of the Lord of the Daybreak! for verily thy face is comely, and so are thine actions. Joy be to her who possesseth thee, and especially if she be endowed with beauty like thee!—Upon this, Táj-el-Mulook laughed until he fell backwards, and said [within himself], O Accomplisher of desires by the means of wicked old women! And she said to him, O my son, what is thy name? He answered, My name is Táj-el-Mulook.—This, she replied, is one of the names of Kings; but thou art in the garb of the merchants. So 'Azeez said, From the affection of his family for him, and the high estimation in which they held him, they gave him this name. And the old woman replied, Thou hast spoken truth. May God avert from you the evil of the envious, though hearts be broken by your charms!

She then took the stuff, and departed, confounded by his handsomeness and loveliness and elegant form; and she proceeded until she went in to the lady

Dunyà, when she said to her, O my mistress, I have brought thee some beautiful stuff.—Shew it me, said the lady. And she replied, O my mistress, here it is: turn it over, and behold it. And when the lady Dunyà saw it, she said to her, O my nurse, verily this is beautiful stuff; I have not seen such in our city!—O my mistress, replied the old woman, the seller of it surpasseth it in beauty. It seemeth as though Ridwán had opened the gates of Paradise and neglected them, and so the merchant who selleth this stuff had come⁵²¹ forth from it. I wish he were with thee; for he is a temptation to every one who beholdeth him. He hath come to our city with these stuffs for the sake of amusement.—At these words of the old woman the lady Dunyà laughed, and said, Allah afflict thee, thou ill-omened old woman! Thou hast spoken nonsense, and art become insane.—She then added, Give me the stuff that I may examine it closely. So the old woman handed it to her, and she looked at it again, and saw that it was but little, and that its price was great; and she wondered at its beauty; for she had never in her life seen anything like it. The old woman then said to her, O my mistress, if thou didst behold its owner, thou wouldst know that he is the handsomest person on the face of the earth. And the lady Dunyà said to her, Didst thou ask him if he had any want to be performed, that he might acquaint us with it, and thou mightest accomplish it for him? The old woman, shaking her head, replied, Allah preserve thy sagacity! By Allah, he hath a want. And is any person without one?—Go to him, then, said the lady Dunyà, and salute him, and say to him, I have been honoured by thine arrival in our city, and whatever want thou hast, we will perform it for thee on the head and the eye.

The old woman, therefore, returned immediately to Táj-el-Mulook, and when he saw her, his heart leaped with joy, and he rose to her, standing upon his feet, and, taking her hand, seated her by his side. So when she had sat and rested herself, she informed him of that which the lady Dunyà had said. On hearing this, he was filled with the utmost joy; his bosom expanded, and he said within himself, I have accomplished my wish! He then said to the old woman, Perhaps thou wilt convey to her a letter from me, and bring me back the answer. She replied, I hear and obey. And when he heard her reply, he said to 'Azeez, Give me an inkhorn and paper, and a pen of brass. And 'Azeez having given him these things, he wrote the following verses:—

I write to thee a letter, O object of my petition, expressive of the torment that I suffer from separation; And first, I make known to thee the ardour of my heart; and secondly, my desire and eager longing; And thirdly, the expiring of my life and patience; and fourthly, that all the

violence of my love remaineth; And fifthly, I ask, When shall I behold thee? and sixthly, When shall be the day of our union?

He then added beneath, This letter is from the captive of desire, incarcerated in the prison of longing expectation, to whom there can⁵²² be no liberation but by enjoying an interview, even were it with the phantom of the object of his hope; for he is enduring a painful torment from the separation of his beloved.—Then his tears flowed, and he wrote these two verses:—

I write unto thee with my tears flowing, and the drops from my eyes descending incessantly; But I am not despairing of the favour of my Lord: perhaps some day our union may take place.

He then folded the letter, and sealed it, and gave it to the old woman, saying, Convey it to the lady Duniyà. She replied, I hear and obey. And he gave her a thousand pieces of gold, and said, Receive this as a present from me. So the old woman took it and departed, praying for him.

She stopped not until she went in to the lady Duniyà, who, when she beheld her, said to her, O my nurse, what hath he demanded that we should do for him?—O my mistress, she answered, he hath sent with me a letter, and I know not its contents. And she handed the letter to her. So the lady Duniyà took it and read it, and understood its meaning, and exclaimed, Whence is he, and to what doth he aspire, that this merchant openeth a correspondence with me? Then slapping her face, she said, Were it not for my fear of God (whose name be exalted!) I would crucify him upon his shop. So the old woman said to her, What is in this letter, that it hath disturbed thy heart? Doth it contain a complaint of oppression, or a demand for the price of the stuff?—Wo to thee! she answered: it containeth not that, nor anything but love and affection; and all this is through thee. Or, if not, how should this devil presume to employ these words?—O my mistress, replied the old woman, thou art residing in thy lofty palace, and no one can obtain access to thee; not even the flying bird. Allah preserve thee from blame and censure! Thou hast nothing to fear from the barking of dogs. Be not angry with me for my bringing thee this letter when I knew not its contents: but it is my opinion that thou shouldst return him an answer, and threaten him in it with slaughter, and forbid him from employing these vain words; for he will abstain, and not do so again.—The lady Duniyà said, I fear to write to him, lest he covet me more. But the old woman replied, When he heareth the threatening, and promise of punishment, he will desist from his present conduct. So she said, Bring me an inkhorn and

paper, and a pen of brass. And when they had brought them to her, she wrote these verses:523—

O pretender to love and affliction and sleeplessness, and feelings of rapturous passion, and anxiety! Dost thou seek for a meeting, O deceived, from a moon? Doth any attain from a moon his wish? I advise thine abstaining from thy desire: forbear then; for thou art exposed to peril. If thou again make use of these words, I will visit thee with a punishment of the utmost severity. By Him who created mankind of clotted blood, and who gave light to the sun and the moon! If thou repeat the proposal thou hast made, I will assuredly crucify thee on the trunk of a tree.



She then folded up the letter, and gave it to the old woman, saying to her, Deliver it to him, and say to him, Abstain from these words. And she replied, I hear and obey.

She took the letter, full of joy, and went with it to her house, where she passed the night; and in the morning she repaired to the shop of Táj-el-Mulook, whom she found expecting her. As soon as he beheld her, he almost flew with joy, and when she drew near to him he rose to her, standing upon his feet, and seated her by his side; and she took forth the letter, and handed it to him, saying, Read its contents. She then said to him, The lady Dunyà, when she read thy letter, was enraged; but I coaxed her and jested with her until I made her laugh, and she was moved with pity for thee, and returned thee an answer. So Táj-el-Mulook thanked her for this, and, having ordered

'Azeez to give her a thousand pieces of gold, read the letter, and understood it; and he wept violently, so that the heart of the old woman was moved with compassion for him, and his weeping and complaining grieved her. She said to him, O my son, and what is in⁵²⁴this paper, that it hath made thee weep? He answered, She threateneth me with slaughter and crucifixion, and forbiddeth my writing to her; but if I write not to her, my death will be preferable to my life; therefore take a reply to her letter, and let her do what she will.—By thy youth, replied the old woman, I must risk my life for thee, and enable thee to attain thy desire, and accomplish for thee that which is in thy heart. And Táj-el-Mulook said, Whatsoever thou dost I will requite thee for it; and it shall be determined by thee; for thou art experienced in the management of affairs, and skilled in the modes of intrigue, and everything that is difficult becometh easy to thee; and God is able to accomplish all things. So he took a paper, and wrote in it these verses:—

She threatened me with slaughter. O my bereavement! Slaughter would be ease to me, and death is decreed. Death is better than life prolonged to the love-smitten who is debarred from enjoyment and treated with oppression. By Allah, visit a helpless lover; for I am your slave, and the slave is in captivity. O my mistress, have mercy on me for my passion; for every one who loveth the virtuous is excusable.

Having done this, he sighed heavily, and wept until the old woman wept with him; after which she took the letter from him, and said to him, Be happy and cheerful; for I must accomplish for thee thy wish.

She then arose, and left him as though he were upon the fire, and repaired to the lady Dunyà, whom she found with a countenance changed by her anger in consequence of the former epistle of Táj-el-Mulook; and she handed her the second letter; whereupon her rage increased, and she said to the old woman, Did I not tell thee that he would covet us more?—And what is this dog, said the old woman, that he should aspire to thee? The lady Dunyà replied, Go to him, and say to him, If thou write to her again she will strike off thy head. But the old woman said, Do thou write this to him in a letter, and I will take it with me, that his fear may be the greater. So she took a paper, and wrote in it the following verses:—

O thou who art heedless of the course of misfortunes, and who canst not accomplish thy desired union! Dost thou think, O deceived, to attain to Es-Suhà, when thou canst not reach to the shining moon? How then dost thou venture to hope for our union, and to hold in thine embrace my javelin-like form? Quit, therefore, this project, in fear of my assault on a day of adversity when hair shall become gray,

525 Having folded this letter, she handed it to the old woman, who took it and repaired with it to Táj-el-Mulook. At the sight of her he rose, and said, May God never deprive me of the blessing of thy coming! And the old woman replied, Receive the answer to thy letter. So he took the paper and read it, and wept violently, and said, I desire now some one to kill me; for slaughter would be easier to me than this my present state of suffering. He then took an inkhorn and a pen and paper, and wrote a letter expressed in these two verses:—

O my hope, persist not in abandonment and cruelty; but visit a lover drowned in desire. Think not that I can survive this oppression; for my soul departeth at the loss of my beloved.

And he folded the letter, and gave it to the old woman, saying to her, I have wearied thee to no purpose. And again he ordered 'Azeez to give her a thousand pieces of gold, and said to her, O my mother, this paper must be followed by complete union or complete separation.—O my son, she replied, by Allah, I desire for thee nothing but good fortune: and I wish she may be with thee; for thou art the shining moon, and she is the rising sun; and if I do not bring you together, no profit will remain to me in my life. I have passed my life in the practice of artifice and deceit, until I have attained the age of ninety years; and how then should I fail of uniting two persons in opposition to all law?

Then, having bidden him farewell, and soothed his mind, she departed, and proceeded without stopping to the lady Dunyà; but she had hidden the paper in her hair; and when she sat down with her mistress, she scratched her head, and said, O my mistress, perhaps thou wilt untwist my hair; for it is a long time since I have entered the bath. So the lady Dunyà made bare her arms to the elbows, and untwisted the old woman's hair; whereupon the paper fell from her head; and the lady Dunyà, seeing it, said, What is this paper? The old woman answered, It seemeth that, when I was sitting at the shop of the merchant, this paper caught to me: give it me, therefore, that I may return it to him. But the lady Dunyà opened it and read it, and understood its contents, and exclaimed, This is a trick of thine, and were it not for the fact of thy having reared me, I would lay violent hands upon thee this moment. God hath afflicted me by this merchant, and all that I have experienced from him hath been through thy means. I know not from what country this man hath come. No⁵²⁶ one but he could ever use such boldness towards me. I fear that this affair which hath happened to me may be discovered, and especially since it

relateth to a man who is neither of my family nor of my equals.—The old woman then addressed her, and said, No one can utter a word on this subject, through fear of thy power, and of the dignity of thy father: and there will be no harm in thy returning him an answer.—O my nurse, replied the lady Dunià, this is a devil. How hath he dared to use these words, and feared not the power of the Sultán? I am perplexed respecting his case; for if I give orders to kill him, it will not be right: and if I leave him, he will increase in his boldness.—Write to him a letter, rejoined the old woman; and perhaps he will be restrained. She therefore demanded a paper and an inkhorn and a pen, and wrote to him the following verses:—

Though repeatedly rebuked, still gross ignorance inciteth thee. How oft shall my hand write verses to forbid thee? Thou increasest in eagerness after each prohibition; but I will only permit thee to conceal thy secret. Conceal then thy love, and never more utter it; for if thou utter it, I will not regard thee. If thou repeat what thou hast said, the raven of separation will announce thy fate:⁵²⁷In a little time will death overtake thee, and thy resting-place be beneath the earth: Thou shalt leave thy family, O deceived, in sorrow, when the swords of love have prevented thine escape.



Having then folded the paper, she gave it to the old woman, who took it, and went with it to Táj-el-Mulook, and gave it to him; and when he had read it, and was convinced that she was hard-hearted, and that he could not obtain access to her, he complained of his case to the Wezeer, and desired his prudent counsel. The Wezeer replied, Know that there remaineth for thee nothing that can be of avail, except thy writing to her another letter, and invoking retribution upon her. So he said, O my brother, O 'Azeez, write in my stead, according to thy knowledge. And 'Azeez took the paper, and wrote these verses:—

O my Lord, by the Five Elders, deliver me; and to her who hath afflicted me transfer my anguish! For Thou knowest that I am suffering a tormenting flame, and my beloved hath oppressed me, and will not pity me. How long shall I feel tenderly to her in my affliction! And how long shall she tyrannize over my weakness! I wander in agonies never ending, and find not a person, O my Lord, to assist me.

'Azeez then folded the letter, and handed it to Táj-el-Mulook; and when he had read it, it pleased him, and he gave it to the old woman.

So she took it, and repaired with it to the lady Dunyà, who, as soon as she had read it, and understood its contents, fell into a violent rage, and exclaimed, All that hath befallen me hath been through the means of this ill-omened old woman! And she called out to the female slaves and eunuchs, and said, Seize this artful old woman, and beat her with your slippers.—So they fell to beating her with their slippers until she fainted; and when she recovered, the lady Dunyà said to her, O wicked old woman, were it not for my fear of God (whose name be exalted!) I had killed thee. She then said to her attendants, Beat her again. And they beat her again until she fainted; after which she ordered them to throw her outside the door; and they dragged her along upon her face and threw her down before the door.



When she recovered, therefore, she rose, and, walking and resting now and then, arrived at her abode. She waited until the morning, and then rose and proceeded to Táj-el-Mulook, whom she acquainted with all that had befallen her; and it vexed him, and he said to her, We are grieved, O my mother, for that which hath happened to thee:528 but everything is in accordance with fate and destiny. She replied, Be happy and cheerful; for I will not cease my endeavours until I procure thee an interview with her, and obtain for thee access to this vile woman who hath tortured me with beating. Táj-el-Mulook then said to her, Acquaint me with the cause of her hatred of men. She replied, It is in consequence of her having had a dream.—And what was that dream? he asked. She answered, She was sleeping one night, and saw a fowler who set his snare upon the ground, and sprinkled around it some

wheat, and then seated himself near it; and there was not a single bird near it but it came to that snare. And she saw, among the birds, two pigeons, a male and a female; and while she was looking at the snare, the foot of the male bird became entangled in it, and he began to struggle; whereupon all the other birds flew away from him in alarm; but his mate returned to him, and flew around over him, and then, alighting upon the snare, while the fowler was inadvertent, began to peck at the mesh in which was the foot of the male, and pulled it with her beak, until she liberated his foot; and she flew away with him. Then, after this, the fowler⁵²⁹ came and readjusted the snare, and seated himself at a distance from it; and but a little while had elapsed when the birds descended, and the snare caught the female pigeon; upon which all the other birds flew away in alarm, and among them the male pigeon, who returned not to his mate: so the fowler came and took the female bird, and killed her. And the lady Duniyà awoke terrified by her dream, and said, Every male is like this, destitute of good; and men universally are devoid of goodness to women.—And when the old woman had finished her story to Táj-el-Mulook, he said to her, O my mother, I wish to obtain one glance at her, though my death be the consequence: contrive, therefore, some stratagem for me, that I may see her.—Know, then, said she, that she hath a garden adjacent to her palace, for her diversion, and she goeth out into it once in every month, from the private door, and remaineth in it ten days. The time of her thus going forth to divert herself hath now arrived, and when she is about to do so I will come to thee and inform thee, that thou mayest go thither and meet her; and do thou take care not to quit the garden: for probably, if she behold thy handsome and comely aspect, her heart will be captivated by love of thee; since love is the most powerful means of effecting union.

He replied, I hear and obey:—and he arose, and quitted the shop with 'Azeez, and they both, taking with them the old woman, repaired to their abode, and acquainted her with it; after which, Táj-el-Mulook said to 'Azeez, O my brother, I have no further want of the shop; for I have accomplished the purpose for which I took it; and I give it to thee, with all that it containeth, because thou hast come abroad with me, and absented thyself from thy country. And 'Azeez accepted his present, and they sat conversing together; Táj-el-Mulook asking him respecting his strange adventures, and 'Azeez relating what had happened to him. Then, addressing the Wezeer, they acquainted him with the purpose of Táj-el-Mulook, and asked him, What is to be done? He answered, Let us go to the garden. So each of them clad himself

in the richest of his apparel, and they went forth, followed by three memlooks, and repaired to the garden. They beheld it abounding with trees, and with many rivulets, and saw the superintendent sitting at the gate. They saluted him, therefore, and he returned their salutation, and the Wezeer handed to him a hundred pieces of gold, saying to him, I beg thee to receive this money, and to buy for us something to eat; for we are strangers, and I have with me these children whom I wish to divert. So the gardener took the pieces of⁵³⁰ gold, and replied, Enter, and divert yourselves; for the whole of it is your property: and sit down until I return to you with something for you to eat. He then went to the market, and the Wezeer and Táj-el-Mulook and 'Azeez entered the garden after the gardener had departed to the market; and soon the latter returned, bringing a roasted lamb, which he placed before them. And they ate, and washed their hands, and sat conversing together; and the Wezeer said, Inform me respecting this garden: doth it belong to thee, or dost thou rent it? The sheykh replied, It is not mine, but belongeth to the King's daughter, the lady Dunyà.—And what, said the Wezeer, is thy monthly salary? He answered, One piece of gold, and no more. And the Wezeer, taking a view of the garden, beheld there a lofty but old pavilion; and he said, O sheykh, I desire to perform here a good work by which thou wilt be reminded of me.—And what good thing dost thou desire to do? asked the sheykh. The Wezeer said, Take these three hundred pieces of gold. And when the superintendent heard the mention of the gold, he replied, O my master, do whatsoever thou wilt. So he took the pieces of gold; and the Wezeer said to him, If it be the will of God (whose name be exalted!), we will execute in this place a good work.

They then went forth from him, and returned to their abode, and passed the next night; and on the morrow, the Wezeer caused a whitewasher to be brought, and a painter, and an excellent goldsmith; and, having provided them with all the implements that they required, introduced them into the garden, and ordered them to whitewash that pavilion and to decorate it with various kinds of paintings. After which he gave orders to bring the gold, and the ultramarine pigment, and said to the painter, Delineate, at the upper end of this saloon, the figure of a fowler, as though he had set his snare, and a female pigeon had fallen into it, and had become entangled in it by her bill. And when the painter had finished his picture on one portion, the Wezeer said to him, Now paint, on this other portion, as before, and represent the female pigeon in the snare, and shew that the fowler hath taken her, and put

the knife to her neck; and on the other side paint the figure of a great bird of prey, that hath captured the male pigeon, and fixed his talons into him. So he did this; and when he had finished these designs which the Wezeer had described to him, they took leave of the gardener, and returned to their abode.

There they sat conversing together; and Táj-el-Mulook said to 'Azeez, O my brother, recite to me some verses: perhaps my heart⁵³¹ may thereby be dilated, and these troubling reflections may be dispelled, and the flame that is in my heart be quenched. And upon this, 'Azeez, with charming modulations, chanted these verses:—

Ibn-Seenà hath asserted that the lover's remedy consisteth in melodious sounds, And the company of one like his beloved, and the pleasures of a dessert and wine and a garden: But I have taken another in thy stead to cure myself, and fate and contingency aided me: Yet I found that love was a mortal disease, for which Ibn-Seenà's medicine was vain.

Meanwhile, the old woman remained alone in her house; and the lady Dunyà longed to divert herself in the garden; but she used not to go forth save with the old woman: so she sent to her, and conciliated her, and soothed her mind, and said to her, I desire to go out into the garden, to amuse myself with the sight of its trees and fruits, and that my heart may be dilated by its flowers. The old woman replied, I hear and obey; but I would first go to my house and dress myself, and I will be with thee again.—Go, then, to thy house, rejoined the lady Dunyà; but be not long absent from me. The old woman, therefore, went forth from her, and repaired to Táj-el-Mulook, and said to him, Make ready, and clothe thyself in the richest of thine apparel, and betake thyself to the garden, and go in to the gardener and salute him, and then conceal thyself in the garden. He replied, I hear and obey. And she agreed with him respecting a sign to be made; after which she returned to the lady Dunyà. And when she had gone, the Wezeer arose, and clad Táj-el-Mulook in a suit of the most magnificent of the apparel of Kings, worth five thousand pieces of gold, and girded him with a girdle of gold set with jewels, and repaired to the garden. On arriving at its gate, they found the superintendent sitting there; and when he saw Táj-el-Mulook, he rose to him, standing upon his feet, and, receiving him with reverence and honour, opened to him the gate, and said to him, Enter, and divert thyself in the garden. But the gardener knew not that the King's daughter would enter the garden that day. And when Táj-el-Mulook had gone in, he waited but a short time, and heard a noise; and before he knew the cause, the eunuchs and female slaves came forth from the private door; and as soon as the superintendent beheld them, he went and acquainted

Táj-el-Mulook with their coming, saying to him, O my lord, what is to be done, now that the King's daughter, the lady Dunyà, hath come? He answered, No harm will befall thee; for I will conceal myself in some place in



the utmost caution in concealing himself, and left him, and departed. And when the King's daughter, with her female slaves and the old woman, entered the garden, the old woman said within herself, If the eunuchs be with us, we shall not attain our wish. So she said to the King's daughter, O my mistress, I would propose to thee a thing productive of ease to thy heart. And the lady Duniyà replied, Propose what thou wilt. The old woman therefore said, O my mistress, thou hast no need of these eunuchs at the present time; nor will thy heart be dilated as long as they are with us: so dismiss them from us.—Thou hast spoken truly, replied the lady Duniyà:—and she dismissed them; and a little while after, as she was walking, Táj-el-Mulook beheld her, and gazed at her beauty and loveliness, while she knew it not; and every time that he looked at her he fainted, by reason of her surpassing beauty. The old woman in the meantime led her on by conversation to the pavilion which the Wezeer had ordered to be painted; and, entering this pavilion, the lady Duniyà took a view of its paintings, and saw the birds and the fowler and the pigeons; whereupon she exclaimed, Extolled be the perfection of God! Verily this is the representation of what I beheld in my dream!—



And she continued gazing at the figures of the birds and the fowler and the snare, full of wonder; and said, O my nurse, I used to censure men, and hate them; but see the fowler, how he⁵³³ hath killed the female bird, and the male hath escaped, and desired to return to the female to liberate her, but the bird of prey hath met him and captured him. The old woman, however, affected ignorance to her, and proceeded to divert her with talk until they both approached the place where Táj-el-Mulook was concealed; upon which she made a sign to him that he should walk beneath the windows of the pavilion; and while the lady Duniyà stood there, she looked aside, and saw him, and, observing the beauty of his face, and his elegant form, she said, O my nurse, whence is this handsome youth? The old

woman answered, I know him not; but I imagine that he is the son of a great King; for he is of the utmost beauty and loveliness. And the lady Duniyà was enraptured with him. The spells that bound her were dissolved, her reason was overcome by his beauty and loveliness and his elegant person, and she was affected by violent love: so she said to the old woman, O my nurse, verily this young man is handsome. The old woman replied, Thou hast spoken truth, O my mistress. And she made a sign to the King's son to return to his house. The fire of desire flamed within him, and his rapture and distraction became excessive; but he went, and bade farewell to the superintendent, and departed to his abode, that he might not disobey the old woman, and acquainted the Wezeer and 'Azeez that she had made a sign to him to depart. And they both exhorted him to be patient, saying to him, If the old woman did not know that there was an object to be attained by thy return, she had not made a sign to thee to do so.

Now to return to the lady Duniyà.—Desire overcame her, and her rapture and distraction increased; so she said to the old woman, I know not how to obtain an interview with this young man but through thy means. The old woman exclaimed, I seek refuge with Allah from Satan the accursed! Thou hast no desire for men; and how, then, have fears affected thee in consequence of the love of him? But, by Allah, none other than he is suited to thy youth.—O my nurse, rejoined the lady Duniyà, assist me to obtain an interview with him, and thou shalt receive from me a thousand pieces of gold, and a dress of the same value: if thou assist me not to gain him, I shall die inevitably. So the old woman replied, Go thou to thy palace, and I will devise means to bring you together, and give my life to satisfy you both. The lady Duniyà then returned to her palace, while the old woman repaired to Táj-el-Mulook; and when he saw her, he rose to her, and stood, and received her with respect and honour, seating her by his side; and she said to him, The stratagem hath succeeded. She⁵³⁴ then related to him what had occurred between her and the lady Duniyà; and he said to her, When shall be the interview? She answered, To-morrow. And he gave her a thousand pieces of gold, and a garment of the same value: and she took them, and departed, and stopped not until she went in to the lady Duniyà, who said to her, O my nurse, what news hast thou brought from the beloved?—I have discovered his abode, she answered; and to-morrow I will bring him to thee. And at this the lady Duniyà rejoiced, and gave her a thousand pieces of gold, and a garment of the same value; and she took them, and returned to her house.

She passed the next night, and in the morning she went forth and repaired to Táj-el-Mulook, and, having clad him in women's apparel, said to him, Walk behind me, and incline thy body from side to side as thou steppest, and proceed not with a hasty pace, nor take notice of any one who may speak to thee. And after she had thus charged him, she went forth, and he behind her in his female attire; and she proceeded to instruct him, on the way, how to act, that he might not fear. She continued on her way, he following her, until they arrived at the entrance of the palace, when she entered, and he also after her, and she passed through successive doors and antechambers until she had conducted him through seven doors. And when she arrived at the seventh door, she said to Táj-el-Mulook, Fortify thy heart, and if I call out to thee, and say to thee, O slave-girl, advance!—be not tardy in thy pace, but hasten on, and when thou hast entered the antechamber beyond, look to thy left: thou wilt see a saloon with seven doors; and do thou count five doors, and enter the sixth; for within it is the object of thy desire.—And whither goest *thou*? said Táj-el-Mulook. She answered, I have no place to go to; but perhaps I may wait after thee and speak with the chief eunuch. She then proceeded, and he followed her, until they arrived at the door where was the chief eunuch; and he saw with her Táj-el-Mulook in the attire of a female slave, and said to her, What is the business of this slave-girl who is with thee? She answered him, The lady Dunyà hath heard that this girl is skilled in different kinds of work, and she desireth to purchase her. But the eunuch replied, I know neither slave-girl nor any other person; and no one shall enter without being searched by me, as the King hath commanded me. Upon this, the old woman, manifesting anger, said to him, I knew that thou wast a man of sense and of good manners; and if thou art changed I will acquaint her with this, and inform her that thou hast offered opposition⁵³⁵ to her female slave. She then called out to Táj-el-Mulook, and said to him, Advance, O slave-girl! And immediately he entered the antechamber, as she had commanded him, and the eunuch was silent, and said no more. So Táj-el-Mulook counted five doors, and entered the sixth, and found the lady Dunyà standing expecting him.



As soon as she beheld him, she knew him, and pressed him to her bosom, and he embraced her in like manner; and the old woman, coming in to them, contrived a pretext to dismiss the female slaves; after which the lady Dunià said to her, Be thou keeper of the door. She then remained alone with Táj-el-Mulook, and they passed the whole night in innocent dalliance. And on the following morning she closed the door upon him and the old woman, and entering another apartment, sat there according to her custom; and her female slaves came to her, and she transacted their affairs and conversed with them, and then said to them, Go forth from me now; for I desire to amuse myself in solitude. So they left her, and she returned to Táj-el-Mulook and the old woman, taking with her some food for them; and thus they ceased not to do for a whole month.

As to the Wezeer, however, and 'Azeez, when Táj-el-Mulook had⁵³⁶ gone to the palace of the King's daughter and remained all this time, they concluded that he would never return from it, and that he was inevitably lost; and 'Azeez said to the Wezeer, O my father, what wilt thou do? The Wezeer answered, O my son, this affair is one of difficulty, and if we return not to his father to acquaint him, he will blame us for our negligence. So they prepared themselves immediately, and journeyed towards El-Arđ el-Khađrà and El-'Amoodeyn and the royal residence of the King Suleymán Sháh, and traversed the valleys night and day until they went in and presented themselves before the King Suleymán Sháh; and they informed him of that which had happened to his son, and that they had learnt no news of him since he had entered the palace of the King's daughter. On hearing this, he was as though the day of resurrection had surprised him: his sorrow was intense, and he gave orders to make a proclamation of war throughout his dominions. He then sent forth his troops outside the city, and caused the tents to be pitched for them, and remained in his pavilion until the forces had assembled from all the quarters of his kingdom. His subjects loved him for his great justice and beneficence, and he departed with an army that covered the earth as far as the eye could reach, for the purpose of demanding his son Táj-el-Mulook.

In the meantime, Táj-el-Mulook and the lady Dunyà continued together for half a year, every day increasing in mutual love; and the love and distraction and rapture of Táj-el-Mulook so augmented that he opened to her his mind, and said to her, Know, O beloved of my heart, that the longer I remain with thee, the more do my distraction and ecstasy and desire increase; for I have not altogether attained my wish. So she said, What dost thou wish, O light of my eye, and delight of my heart? He answered, I desire to acquaint thee with my true history: know, then, that I am not a merchant, but a King, son of a King, and the name of my father is the Supreme King Suleymán Sháh, who sent the Wezeer as ambassador to thy father to demand thee for me in marriage; and when the news came to thee thou refusedst to consent.—He then related to her his story from first to last; and added, I desire now to repair to my father, that he may send an ambassador again to thy father, to demand thee in marriage from him, and so we shall remain at ease.—And when she heard this, she rejoiced exceedingly: for it coincided with her wish; and they passed the next night determined upon this proceeding.

But it happened, in accordance with destiny, that sleep overcame them unusually that night, and they remained until the sun had risen.⁵³⁷The King

Sháh-Zemán was then upon his royal seat, with the emeers of his empire before him, and the chief of the goldsmiths presented himself, having in his hand a large round casket: and he advanced, and, opening it before the King, took forth from it an elegant box worth a hundred thousand pieces of gold for the jewels it contained, and rubies and emeralds, such as no King of the earth could procure. And when the King saw it, he wondered at its beauty; and he looked towards the chief eunuch, to whom the affair with the old woman had happened (as above described), and said to him, O Káfoor, take this box, and go with it to the lady Dunyà. So the eunuch took it, and proceeded until he arrived at the chamber of the King's daughter, when he found its door closed, and the old woman sleeping at its threshold, and he exclaimed, Until this hour are ye sleeping? And when the old woman heard what he said, she awoke from her sleep, and, in her fear of him, said, Wait until I bring the key. She then went forth and fled. The eunuch, therefore, knew that she was alarmed, and he displaced the door, and, entering the chamber, found the lady Dunyà asleep with Táj-el-Mulook. At the sight of this, he was perplexed at his case, and was meditating to return to the King, when the lady Dunyà awoke, and found him by her; and she was troubled, and her countenance became pale, and she said, O Káfoor, veil what God hath veiled. But he replied, I cannot conceal anything from the King. And he closed the door upon them, and returned to the King. So the King said to him, Hast thou given the box to thy mistress? The eunuch answered, Take the box: here it is. I cannot conceal from thee anything. Know that I beheld, with the lady Dunyà, a handsome young man, sleeping in the same chamber. The King therefore ordered that they should be both brought before him; and when they had come into his presence, he said to them, What are these deeds? And he was violently enraged, and, seizing a dagger, was about to strike with it Táj-el-Mulook; but the lady Dunyà threw her head upon him, and said to her father, Slay me before him. The King, however, chid her, and ordered them to convey her back to her chamber. Then looking towards Táj-el-Mulook, he said to him, Wo to thee! Whence art thou, and who is thy father, and what hath emboldened thee to act thus towards my daughter?—Know, O King, answered Táj-el-Mulook, that, if thou put me to death, thou wilt perish, and thou and all in thy dominions will repent.—And why so? said the King. He answered, Know that I am the son of the King Suleymán Sháh, and thou wilt not be aware of the consequence when⁵³⁸ he will approach thee with his horsemen and his infantry. And when King Sháh-Zemán heard this, he desired to defer putting him to death; and to imprison him until he should see

whether his assertion were true; but his Wezeer said to him, O King of the age, it is my advice that thou hasten the execution of this young wretch, since he hath been guilty of presumption towards the daughters of Kings. So he said to the executioner, Strike off his head; for he is a traitor. And the executioner took him, and, having bound him firmly, raised his hand, and made a sign of consultation to the emeers a first and a second time, desiring by this that some delay might take place; but the King called out to him, How long wilt thou consult? If thou do so again I will strike off thy head.



The executioner, therefore, raised his hand until his arm-pit appeared, and was about to strike off his head, when loud cries were heard, and, the people closed their shops. So the King said to the executioner, Hasten not. And he sent a person to learn the news for him; and the messenger went, and, soon

returning, said to the King, I beheld an army like the roaring sea agitated with waves; their horses are prancing, and the earth trembleth beneath them, and I539 know not wherefore they are come. And the King was amazed, and feared lest he should be deposed from his throne. He then said to his Wezeer, Have none of our troops gone forth to meet this army? But his words were not finished when his chamberlains came in to him accompanied by the messengers of the approaching King, and among them was the Wezeer who had been with Táj-el-Mulook. He commenced by salutation; and the King rose to him, and, calling them near to him, asked them respecting the cause of their coming: whereupon the Wezeer advanced from among them, and approached the King, and said to him, Know that he who hath alighted in thy territories is a King not like the Kings who have preceded him, nor like the Sultáns of former times.—And who is he? said the King. The Wezeer answered, He is the lord of justice and security, the fame of whose magnanimity the caravans have spread abroad, the Sultán Suleymán Sháh, the lord of El-Arḍ el-Khaḍrà and El-'Amoodeyn and the mountains of Ispahán, who loveth justice and equity, and hateth tyranny and oppression; and he saith to thee, that his son is in thy dominions and in thy city, and he is the vital spirit of his heart, and its delight; and if he find him in safety, it is what he desireth, and thou wilt be thanked and praised; but if he be not found in thy country, or if any evil hath befallen him, receive tidings of destruction and of the ruin of thy territories; for thy country shall become a desert in which the raven shall croak. Thus I have delivered to thee the message; and peace be on thee.—When the King Sháh-Zemán heard these words of the envoy, his heart was troubled, and he feared for his kingdom, and called out to the lords of his empire, and his wezeers and chamberlains and lieutenants; and when they had come before him he said to them, Wo unto you! Go down and search for this young man.—But he was under the hand of the executioner, and his appearance was changed through the fear that he suffered. The Wezeer then, looking aside, found the King's son upon the skin of blood, and he recognised him, and arose, and threw himself upon him. So also did the other messengers: they then unbound him, and kissed his hands and his feet; whereupon Táj-el-Mulook opened his eyes, and, recognising the Wezeer and his companion 'Azeez, fell down in a swoon through the excess of his joy at their presence.

The King Sháh-Zemán was perplexed at his situation, and in great fear, on discovering that the coming of the army was on account of this young man;

and he arose and walked forward to Táj-el-Mulook, and kissed his head, and, with weeping eyes, said to him, O my son,⁵⁴⁰ be not angry with me: be not angry with the evil-doer for his deed; but have compassion on my gray hairs, and lay not waste my dominions. And Táj-el-Mulook approached him, and kissed his hand, saying to him, No harm shall befall thee; for thou art in my estimation as my father; but beware that no evil befall my beloved, the lady Dunyà.—O my lord, rejoined the King, fear not for her; for nought but happiness awaiteth her. And he proceeded to excuse himself to him, and to soothe the mind of the Wezeer of the King Suleymán Sháh, promising him a large sum of money that he might conceal from the King what he had seen; after which he ordered the grandees of his empire to take Táj-el-Mulook and to conduct him to the bath, to clothe him in a suit of the best of royal apparel, and bring him back quickly. So they did this: they conducted him into the bath, and, having clad him in the suit which the King Sháh-Zemán had allotted him, brought him back to the hall of audience; and when he came in, the King rose to him, he and all the lords of his empire, and they all stood to wait upon him. Then Táj-el-Mulook sat and conversed with his father's Wezeer and with 'Azeez respecting the events which had happened to him; and they replied, During that period we went to thy father, and informed him that thou hadst entered the palace of the King's daughter, and not come forth from it, and that thy case appeared doubtful to us; and when he heard this, he made ready the troops, and we came to this country, and on our arrival have experienced joy and happiness. So he said to them, Good fortune hath attended your actions, first and last.

The King, in the meantime, had gone into his daughter, the lady Dunyà, and found her weeping for Táj-el-Mulook. She had taken a sword, and put its hilt to the floor, and its point to the middle of her bosom, and was leaning over it, saying, I must kill myself, and not live after my beloved. When her father, therefore, went in to her, and beheld her in this state, he called out to her, and said, O mistress of the daughters of Kings, do it not; but have mercy upon thy father and the people of thy country! Then advancing to her, he said to her, I conjure thee to abstain, lest evil befall thy father on thy account. And he acquainted her with the case, telling her that her beloved, the son of the King Suleymán Sháh, desired to celebrate his marriage with her, and adding, The affair of the betrothal and marriage is committed to thy judgment. And she smiled, and said to him, Did I not tell thee that he was the son of a Sultán? I will make him crucify thee upon a piece of wood worth a couple of pieces of

silver.⁵⁴¹I conjure thee by Allah, he exclaimed, that thou have mercy upon thy father!—Go to him, she rejoined, and bring him to me. He replied, On the head and the eye. And he returned from her quickly, and, going in to Táj-el-Mulook, rejoiced him by what he said. He then arose with him, and went to her again; and when she beheld Táj-el-Mulook, she embraced him in the presence of her father, and clung to him, and said to him, Thou hast made me desolate by thine absence. Then looking at her father, she said, Can any one act injuriously towards such a person as this handsome youth, and he a King, a son of a King? And upon this the King Sháh-Zemán went forth, and closed the door upon them, and, repairing to the Wezeer and the other messengers of the father of Táj-el-Mulook, ordered them to inform the Sultán Suleymán Sháh that his son was in prosperity and health, and enjoying a life of the utmost delight. He gave orders also to carry forth provisions and pay to the troops of the Sultán Suleymán Sháh; and after they had conveyed all that he commanded them to take forth, he brought out a hundred coursers, and a hundred dromedaries, and a hundred memlooks, and a hundred concubine slaves, and a hundred male black slaves, and a hundred female slaves, and sent them all to him as a present.



He then repaired to him, with the lords of his empire, and his chief attendants, and they proceeded until they arrived outside the city; and when the Sultán Suleymán Sháh became acquainted with this he advanced some paces to meet him. The Wezeer and 'Azeer had informed him of the news, and he rejoiced, and exclaimed, Praise be to God who hath granted my son the accomplishment of his wish! And he embraced the King Sháh-Zemán, and

seated him by his side upon the couch, and they conversed together; after which the attendants placed before; them the food, and when they had eaten to satisfaction⁵⁴² they brought them the sweetmeats. Soon after, Táj-el-Mulook came, approaching in his rich and ornamented dress; and when his father beheld him, he rose to him and kissed him, and all who were present rose to him; and after he had sat with them a while conversing, the King Suleymán Sháh said, I desire to perform my son's contract of marriage to thy daughter in the presence of witnesses. And King Sháh-Zemán replied, I hear and obey. So he summoned the Kádee and witnesses, and they came, and wrote the marriage-contract; and the troops rejoiced at this. And King Sháh-Zemán began to fit out his daughter.

Then Táj-el-Mulook said to his father, Verily, 'Azeez is a generous person; he hath performed for me a great service, and wearied himself, and journeyed with me, and enabled me to attain the object of my search, ceasing not to exhort me to patience until I accomplished my wish, and he hath been with us two years separated from his country: it is my desire, therefore, that we should prepare for him merchandise; for his country is near. His father replied, Thy opinion is excellent. So they prepared for him a hundred loads of the most costly stuffs; and Táj-el-Mulook bade him farewell, saying to him, O my brother, accept this as a present. And he accepted it, and kissed the ground before him and before his father. Táj-el-Mulook then mounted his horse, and proceeded with 'Azeez for the space of three miles; after which, 'Azeez conjured him to return, and said, Were it not for my mother, I could not endure thy separation; and by Allah, I entreat thee not to cease acquainting me with thy state. Having thus said, he bade him farewell, and repaired to his city. He found that his mother had built for him a tomb in the midst of the house, and she frequently visited it; and when he entered the house, he found that she had dishevelled her hair and spread it upon the tomb, and, with streaming eyes, was reciting these verses:—

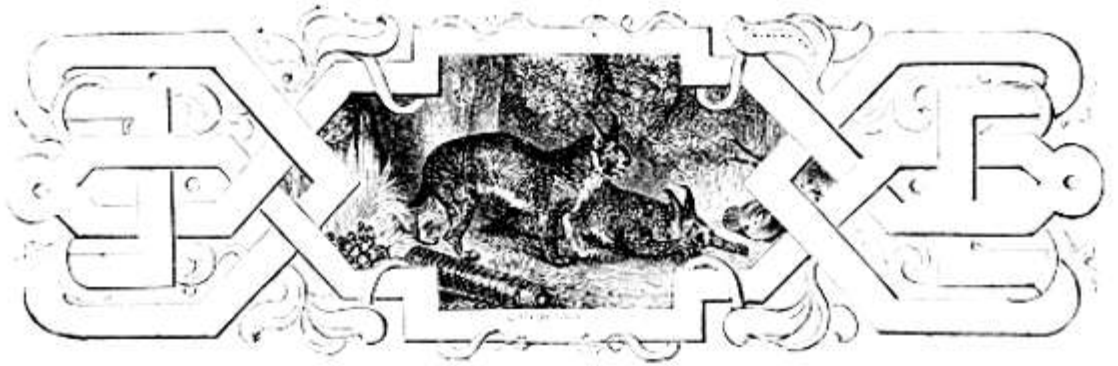
By Allah, O tomb, have his charms perished; and hath that brilliant countenance changed? O tomb, thou art neither a garden nor a firmament: how then can the full moon and flowers be united in thee?

She then groaned, and recited some other verses; but before she had finished, 'Azeez went in to her: and when she beheld him, she rose to him and embraced him, and asked him respecting his long absence: so he acquainted her with all the events that had happened to him from first to last, and told her

that Táj-el-Mulook had given him, of wealth and stuffs, a hundred loads; and she rejoiced at this.—Such was the history of 'Azeez.⁵⁴³

Now as to Táj-el-Mulook, he returned to his beloved, the lady Dunyà, and King Sháh-Zemán fitted her out for the journey with her husband and her father-in-law: he sent to them provisions and presents and rarities, and they loaded their beasts and departed; and King Sháh-Zemán accompanied them three days' journey to bid them farewell. The King Suleymán Sháh then conjured him to return: so he returned; and Táj-el-Mulook and his father and his wife continued their journey night and day until they came in sight of their country. The city was decorated for them, and they entered it; and the King Suleymán Sháh sat upon his throne with his son Táj-el-Mulook by his side; and he gave presents, and liberated the persons confined in the prisons; after which he celebrated for his son a second wedding-festivity: the songs and instrumental music were continued for a whole month, and the tire-women crowded around the lady Dunyà, and she was not tired with the display, nor were they with gazing at her. Táj-el-Mulook then took up his abode with her, after an interview with his father and mother together; and they passed a life of the utmost delight and enjoyment.





NOTES TO CHAPTER EIGHTH.

NOTE 1. The next story to that of Ghánim, in my original, is one of very great length, comprising the greater part of the forty-fourth night and extending to the end of the hundred and forty-fifth; but interrupted by the contents of my eighth chapter, which consists of two stories of a very different kind, that appear to have been introduced to relieve its tediousness. With these, it occupies nearly 162 pages, or not much less than an eighth part of the whole work. It is the story of the King 'Omar En-Noamán, and his two sons Sharrkán and Dó-el-Mekán, and his daughter Nuzhet-ez-Zemán, &c. It is entirely a fiction, professedly relating to the first century of the Mohammadan era, "before the reign of the Khaleefeh 'Abd-El-Melik the son of Marwán;" and its main subject is a war with two Greek Kings. Taken altogether, I deem it unworthy of a place in the present series of tales; and so much of it depends upon incidents of a most objectionable nature, that I cannot attempt to abridge it; but a pleasant tale might be composed from it by considerable *alterations*.

One of the two stories which I have extracted from it, that of Táj-el-Mulook and the Lady Dunyà, bears apparent indications of a Persian origin; but in their present state, the manners and customs &c. which both exhibit are Arab. The scenes of the events narrated in the story of Táj-el-Mulook are in Persia and, probably, in India; but imaginary names appear to be given to the several kingdoms mentioned in it: the kingdom of El-Ard el-Khadrà ("the Green Country") and El-'Amoodeyn (which signifies "the Two Columns") is said to include the mountains of Ispahán, and its locality is thereby sufficiently

indicated: that of El-Arḍ el-Beyḍà ("the White Country") I suppose to be in Persia or India: and as to the Islands of Camphor, I fancy we must be content to consider them vaguely as appertaining to India: the country in which 'Azeez and 'Azeezeh resided is said to have been near to the Islands of Camphor; but their story is perfectly Arab.—The Island of Camphor is also mentioned in the Story of Ḥasan of El-Başrah.

NOTE 2. "El-Medeeneh el-Khaḍrà" signifies "the Green City." See the above note.

NOTE 3. "The Compassionate" is an epithet here applied to God.

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NOTE 4. See the first note in this series.—"Zahr," in Arabic, signifies "a Flower."

NOTE 5.—*On Coats of Mail, and other Armour worn by the Arabs.* The Prophet David is said to have been the first person who manufactured coats of mail; and the cause of his applying himself to the art was this.—"He used to go forth in disguise; and when he found any people who knew him not, he approached them and asked them respecting the conduct of Dáood (or David), and they praised him and prayed for him; but one day as he was asking questions respecting himself as usual, God sent to him an angel in the form of a human being, who said, 'An excellent man were Dáood if he did not take from the public treasury:'—whereupon the heart of Dáood was contracted, and he begged of God to render him independent: so He made iron soft to him, and it became in his hands as thread; and he used to sell a coat of mail for four thousand [pieces of money—whether gold or silver is not said], and with part of this he obtained food for himself, and part he gave in alms, and with part he fed his family."—Hence an excellent coat of mail is often called by the Arabs "Dáoodee," *i. e.* "Davidean." This kind of armour is worn by some Arabs of the Desert in the present day; but the best specimens, I believe, are mostly found in India. Burckhardt mentions one tribe of Arabs who have about twenty-five; another, two hundred; and two others, between thirty and forty. "The dora [properly dirā] is," he remarks, "of two sorts, one covering the whole body like a long gown from the elbow, over the shoulders, down to the knees: this is the sirgh: the other, called kembáz, covers the body only to the waist; the arms from the elbows downwards being covered with two pieces of steel, fitting into each other, with iron

fingers. Thus clad, the Arab completes his armour by putting on his head an iron cap (tás), which is but rarely adorned with feathers. The price of a coat of mail fluctuates from two hundred to fifteen hundred piastres.... Those of the best quality are capable of resisting a ball." The coat of mail is sometimes worn within the ordinary outer tunic.

NOTE 6. This implies that his parents were dead.

NOTE 7.—*On Public Royal Feasts.* On certain periodical festivals, and on other occasions (as those of the kind here described), it has long been, and still is, a custom of Muslim princes to give public feasts to all classes of their subjects, in the palace. El-Makreezee quotes a curious account of the feasts which were given on the festival following Ramaḍán to the inhabitants of Cairo, by the Fátimee Khaleefehs. At the upper end of a large saloon was placed the sereer (or couch) of the monarch, upon which he sat with the Wezeer on his right. Upon this seat was placed a round silver table, with various delicacies, of which they alone ate. Before it, and extending nearly from the seat to the other extremity of the saloon, was set up a kind of table or platform (simát) of painted wood, resembling a number of benches placed together, ten cubits (or about eighteen or nineteen feet) in width. Along the middle of this were arranged twenty-one enormous dishes, each containing twenty-one baked sheep, three years old, and fat; together with fowls, chickens, and young pigeons, in number three hundred and fifty of each kind; all of which were piled together in an oblong form, to the height of the stature of a man, and enclosed with dry sweetmeat. The spaces between these dishes were occupied by nearly five hundred other dishes of earthenware; each of which contained seven fowls, and was filled up with sweetmeats of various kinds. The table was strewn with flowers; and cakes of bread made of the finest flower were arranged along each side. There were also two great edifices of sweetmeats, each weighing seventeen hundred-weights, which were carried thither by porters with shoulder-poles; and one of these was placed at the commencement, and the other at the close, of this sumptuous banquet. When the Khaleefeh and Wezeer had taken their seats upon the couch, the officers of state who were distinguished by neck-rings or collars, and the inferior members of the court, seated themselves in the order of their respective ranks; and when they had eaten, they gave place to others. Two such feasts, given on the festival after Ramaḍán and on the "great festival," cost four thousand deenárs, or about two thousand pounds sterling.—Two military officers, named Ibn-Fáiz and Ed-Deylemee,

distinguished themselves at these feasts in a very remarkable manner. Each of them used to eat a baked sheep, and ten fowls dressed with sweetmeats, and ten pounds of sweetmeats besides, and was presented with a quantity of food carried away from the feast to his house, together with a large sum of money. One of them had been a prisoner at 'Askalán; and after he had remained there some time, the person into whose power he had fallen jestingly told him that if he would eat a calf belonging to him, the flesh of which weighed several hundred-weights, he would emancipate him. This feat he accomplished, and thus he obtained his liberation.

Several cases of a similar kind to those just mentioned are instanced in a late work. One of a man who, as related by Vopiscus, was brought before the Emperor Maximilian [*sic*], and who devoured a whole calf, and was proceeding to eat up a sheep, but was prevented. Another, of a man who commenced his repast (in the presence of Dr. Boehmen, of Wittenberg,) by eating a raw sheep and a sucking pig, and, by way of dessert, swallowed sixty pounds of prunes, stones and all. A third, of an attendant of the menagerie of the Botanical Garden in Paris, who used to devour all the offals of the Theatre of Comparative Anatomy, and ate a dead lion in one day.

NOTE 8.—*On Litters for Travelling.* The kind of litter borne by mules is generally one resembling the pálkee (or palanquin): it is borne by four of these animals, two before and two behind, or by two only, or more commonly by two camels, and sometimes by two horses. When borne by camels, the head of the hindmost of these animals is painfully bent down, under the vehicle. It is the most comfortable kind of litter; and two light persons may travel in it. The name generally given to it is "takhtarawán," or "takht-rawán;" but the term employed in the passage to which this note refers is "miḥaffeh," which is often used as a general name for a camel-litter, and particularly applied to one with a flat top.—A very common kind of camel-litter, called "musatṭah," or "ḥeml musatṭah," resembles a small square tent, and is chiefly composed of two long chests, each of which has a high back: these are placed on the camel in the same manner as a pair of panniers, one on each side; and the high backs, which are placed outwards, together with a small pole resting on the camel's pack-saddle, support the covering which forms what may be called the tent. This vehicle accommodates two persons. It is generally open at the front; and may also be opened at the back. Though it appears comfortable, the motion is uneasy; especially when it is placed upon a camel that has been accustomed to carry heavy burdens: but camels of easy pace are

generally chosen for bearing litters.—Another kind of litter, called "shibreeyeh," is composed of a small square platform with an arched covering. This accommodates but one person; and is placed on the back of the camel: two saḥḥárahs (or square camel-chests), one on each side of the animal, generally form a foundation for it.—The musaṭṭaḥ and shibreeyeh (but particularly the latter) are also called "hódaj."

NOTE 9. See Note 43 to Chapter iv.

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NOTE 10. See Note 54 to Chapter iv.

NOTE 11. "Táj-el-Mulook" signifies "the Crown of the Kings."

NOTE 12. Lynxes were often employed in the chase in Arabian and other Eastern countries in former times; but I do not know if they are at present. See Note 24 to Chapter ii.

NOTE 13. By this word are meant "oblong, cylindrical, hollow beads:" "kaṣabeh" signifying originally "a reed," "cane," &c.

NOTE 14. The words "who hath taught men," &c., are from the Ḳur-án, ch. xcvi. v. 5.

NOTE 15. "'Azeez" and "'Azeezeh" (masculine and feminine) signify "Dear," "Excellent," &c.

NOTE 16. The handkerchief is generally oblong, and each of its two ends is embroidered with a border of coloured silks and gold; the other two edges being plain.

NOTE 17. My sheykh has remarked in a marginal note, that this sign may allude to her heart, or to her sighing because she enjoys not the union she desires (as expressed immediately after); and that the latter is more probable, as the action is one common with persons in grief.

NOTE 18.—*On Conversing and Corresponding by means of Signs, Emblems, Metaphors, &c.* Many persons of the instructed classes, and some others, among the Arabs, often take delight, and shew much ingenuity and quickness of apprehension, in conversing and corresponding by means of signs, emblems, &c., or in a conventional, metaphorical, language, not understood by the vulgar in general, and sometimes not by any except the parties

engaged in the intercourse. In some cases, when the main metaphor employed is understood, the rest of the conversation becomes easily intelligible without any previous explanation; and I have occasionally succeeded in carrying on a conversation of this kind (though not in cases such as that described in the tale referred to by this note); but I have more frequently been unsuccessful in attempting to divine the nature of a topic in which other persons were engaged. One simple mode of secret conversation or correspondence is by substituting certain letters for other letters.

Many of the women are said to be adepts in this art, or science, and to convey messages, declarations of love, &c., by means of fruits, flowers, and other emblems. The inability of numbers of females in families of the middle classes to write or read, as well as the difficulty or impossibility frequently existing of conveying written letters, may have given rise to such modes of communication. Lady Mary Wortley Montagu, in one of her charming letters from the East, has gratified our curiosity by a Turkish love-letter of this kind. A specimen of one from an Arab, with its answer, may be here added.—An Arab lover sent to his mistress a fan, a bunch of flowers, a silk tassel, some sugar-candy, and a piece of a chord of a musical instrument; and she returned for answer a piece of an aloe-plant, three black cumin-seeds, and a piece of a plant used in washing. His communication is thus interpreted:—The fan, being called "mirwaḥah," a word derived from a root which has among its meanings that of "going to any place in the evening," signified his wish to pay her an evening visit: the flowers, that the interview should be in her garden: the tassel, being called "shurrábeh," that they should have sharáb (or wine): the sugar-candy, being termed "sukkar nebát," and ⁵⁴⁸"nebát" also signifying "we will pass the night," denoted his desire to remain in her company until the morning: and the piece of a chord, that they should be entertained by music. The interpretation of her answer is as follows:—The piece of an aloe-plant, which is called "ṣabbárah" (from "ṣabr," which signifies "patience"—because it will live for many months together without water), implied that he must wait: the three black cumin-seeds explained to him that the period of delay should be three nights: and the plant used in washing informed him that she should then have gone to the bath, and would meet him.—I have omitted one symbol in the lady's answer, as it conveys an allusion not so consistent with European as with Arab notions of female delicacy.

The language of flowers employed by the Turks does not exactly agree with the system illustrated in the story of 'Azeez and 'Azeezeh; for the former consists of a collection of words and phrases or sentences which rhyme with the names of the objects used as the signs. This system is also employed by the Arabs; but I believe not so commonly as the other.

A remarkable faculty is displayed by some Arabs in catching the meaning of secret signs employed in written communications to them; such signs being often used in political and other intrigues. The following is a curious instance.—The celebrated poet El-Mutaneabee, having written some verses in dispraise of Káfoor El-Ikhsheedee the independent Governor of Egypt, was obliged to flee, and hide himself in a distant town. Káfoor was informed of his retreat, and desired his secretary to write to him a letter promising him pardon, and commanding him to return; but told the writer at the same time, that when the poet came he would punish him. The secretary was a friend of the poet, and, being obliged to read the letter to the Prince when he had written it, was perplexed how to convey to El-Mutaneabee some indication of the danger that awaited him: he could only venture to do so in the exterior address; and having written this in the usual form, commencing "In sháa-lláh" (If it be the will of God) "this shall arrive," &c., he put a small mark of reduplication over the "n" in the first word, which he thus converted into "Inna;" the filial vowel being understood. The poet read the letter, and was rejoiced to see a promise of pardon; but on looking a second time at the address, was surprised to observe the mark of reduplication over the "n." Knowing the writer to be his friend, he immediately suspected a secret meaning, and rightly conceived that the sign conveyed an allusion to a passage in the *Ḳur-án* commencing with the word "Inna," and this he divined to be the following:—"Verily the magistrates are deliberating concerning thee, to put thee to death." Accordingly, he fled to another town.—Some authors add, that he wrote a reply, conveying, by a similar sign, to his friend, an allusion to another passage in the *Ḳur-án*:—"We will never enter the country while they remain therein."—It is probable that signs thus employed were used by many persons to convey allusions to certain words; and such may have been the case in the above-mentioned instance: if not, the poet was indeed a wonderful guesser.

NOTE 19. Perhaps it is unnecessary to explain that the actions here described are ⁵⁴⁹those of a dyer, dipping a piece of linen into a red dye, and then wringing it. The shop of the dyer is generally, like most other shops, a small

chamber or recess open towards the street. Pans containing the different dyes are imbedded in its floor.

NOTE 20. "Maḳ'ad" is a name generally given to a chamber in which male guests or visitors are received, having an open front with two or more arches, and looking into the court or garden of the house. Its floor is elevated about ten or more feet above the ground, and the front is usually towards the north, or nearly so.

NOTE 21. I suppose it to be meant, that these designs were executed in a kind of mosaic work; for the pool of the fountain is generally ornamented with black and white marble, and pieces of fine red tile, inlaid in complicated and tasteful patterns. A view and plan of a fountain of this kind are inserted in the Introduction to my work on the Modern Egyptians.

NOTE 22. "Baḳláweh," from the Turkish "baḳláva," is a name given to a kind of pastry, which is generally thus prepared:—A paste made of fine flour with clarified butter is rolled thin, and laid upon a tray: upon this paste is then spread a composition of clarified butter and blanched almonds (and sometimes walnuts and currants) beaten small; and over this is put another layer of paste. Eight of these double layers of paste with the composition above mentioned between them are placed one upon another, making the whole about an inch thick. It is baked in an oven; cut into lozenge-shaped pieces, about three inches long, and two inches wide; and after it is thus cut, some honey or treacle is poured over.

NOTE 23. See Note 99 to Chapter v.

NOTE 24. It is a general belief of the Muslims that the wicked will rise to judgment with their faces black; and hence the origin of the imprecation, "May God blacken thy face!" But it is often used to signify "May God disgrace thee!" for a person's face is said to be black when he is in any disgrace; and in the reverse case, it is said to be white.

NOTE 25. "Zardeh" (which is a Persian word) is a name given to rice dressed with honey and saffron; but here it appears to be applied to a sweet drink infused with saffron.

NOTE 26. By the play-bone and the ṭáb-stick an allusion is conveyed to two games common among the Arabs. The play-bones are used in the same manner as dice, of which they are probably the origin; and both bear the same

name in the Arabic, in the singular "kaḥb" or "kaḥbeh," that is, "a cube." Of the game of ṭáb I have given a full account in my work on the Modern Egyptians (vol. ii. ch. iv.). I need only mention here, that the ṭáb-stick is of a flat form, about a span (or eight inches) in length, and two-thirds of an inch in breadth, generally formed of a piece of a palm-branch; one side of which, being cut flat and smooth, is white; the other, green, or, if not fresh, of a dull yellow colour. Four such sticks are used in playing the game.

NOTE 27. The more simple interpretation is this:—Idle games are more suited to thee than affairs of love.

NOTE 28. El-Ḳazweenee makes a remark somewhat similar to this at the close of his account of the date; but the interpretation of the meaning conveyed by the date-stone in our text is very far-fetched: my sheykh, in a marginal note, gives one perfectly apposite: the date-stone is called "nawáyeh," and more properly "nawáh" ⁵⁵⁰and "nawà;" and the last of these words signifies also "distance," "absence," &c., and is often used to express the state of one who is far from loving or being a lover: it implies also, in this case, that, if he slept again, she would cast him off.

NOTE 29. The locust-fruit, by its dark colour, and the length of time it remains in a state of preservation after it has been plucked, is rendered a fit emblem of a heart long enduring separation from the object of its love.

NOTE 30. "Dirhem," I have before mentioned, is the name of a silver coin: it is also the name of a weight, very nearly equivalent to forty-eight English grains; and being here described as of iron, we must understand it in the latter sense.

NOTE 31. I suppose the iron dirhem to be symbolic of the eye because it is round, and perhaps likewise because the Arabic term for "iron" (namely "ḥadeed") has also the signification of "sharp" or "piercing;" in which sense it is often applied to the sight (as in the Ḳur-án, ch. l. v. 21). See the next note.

NOTE 32. From this double oath, it seems to me probable, that, by the circular form of the dirhem, an allusion was meant to God (as being without beginning or end), and that the matter of which it was composed (from what I have said in the note immediately preceding), as well as its form, conveyed the allusion to the eye.

NOTE 33. This gentle kneading or pressing of the limbs, which is one of the operations performed in the bath, is often practised by the Arabs for the purpose of inducing sleep.

NOTE 34. This is a kind of nebeedh. (See Note 22 to Chapter iii.) The same fruit is also stewed with meat. It is called in Arabic "onnáb."

NOTE 35. See Note 18 to Chapter vii.

NOTE 36. It is seen that 'Azeezeh speaks of herself in the masculine gender in the verses here inserted; but this is in accordance with a common Arab custom.

NOTE 37.—*On the Ceremony called Zikr.* Zikrs are very often performed after a death; the merit of the performance being transferred to the soul of the deceased.

I have before mentioned these ceremonies (in Note 63 to Chapter iii.); but in a vague manner; and as it is my object in the present work to give such illustrations as will satisfy the general reader, without obliging him to refer to other books, I shall here insert an abridged extract, descriptive of a zikr, from my Account of the Manners and Customs of the Modern Egyptians.

The zikkeers (or performers of the zikr), who were about thirty in number, sat, cross-legged, upon matting extended close to the houses on one side of the street, in the form of an oblong ring. Within this ring, along the middle of the matting, were placed three very large wax candles; each about four feet high, and stuck in a low candlestick. Most of the zikkeers were Aḥmedee darweeshes, persons of the lower orders, and meanly dressed: many of them wore green turbans. At one end of the ring were four munshids (or singers of religious odes), and with them was a player on the kind of flute called "náy." I procured a small seat of palm-sticks from a coffee-shop close by, and, by means of a little pushing, and the assistance of my servant, obtained a place with the munshids, and sat there to hear a complete act, or "meglis," of the zikr; which act commenced at about three o'clock (or three hours after sunset), and continued two hours.

The performers began by reciting the Fát'ḥah (or opening chapter of the Kūr-án) all together; their sheykh, or chief, first exclaiming, "El-Fát'ḥah!" They then chanted the following words;—"O God, bless our lord Moḥammad among the former genera551tions; and bless our lord Moḥammad among the

latter generations; and bless our lord Moḥammad in every time and period; and bless our lord Moḥammad in the highest degree, unto the day of judgment; and bless all the prophets and apostles among the inhabitants of the heavens and of the earth; and may God (whose name be blessed and exalted!) be well pleased with our lords and our masters, those persons of illustrious estimation, Aboo-Bekr and 'Omar and 'Osmán and 'Alee, and with all the favourites of God. God is our sufficiency; and excellent is the Guardian! There is no strength nor power but in God, the High, the Great! O God! O our Lord! O Thou liberal of pardon! O Thou most bountiful of the most bountiful! O God! Amen!"—They were then silent for three or four minutes; and again recited the Fát'ḥah; but silently. This form of prefacing the zikr is commonly used, by almost all orders of darweeshes in Egypt.

The performers now commenced the zikr. Sitting in the manner above described, they chanted, in slow measure, "Lá iláha illa-lláh" ("There is no deity but God") to the following air:—

Lá i - lá - ha illa - l - láh, Lá i - lá - ha i - l - la - l -

lá - h, Lá i - lá - ha illa - l - láh,

bowing the head and body twice in each repetition of "Lá iláha illa-lláh." Thus they continued about a quarter of an hour; and then, for about the same space of time, they repeated the same words to the same air, but in a quicker measure, and with correspondingly quicker motions. In the meantime, the munshids frequently sang, to the same, or a variation of the same, air, portions of a *ḳaṣeedeh*, or of a *muweshshah*; an ode of a similar nature to the Song of Solomon, generally alluding to the Prophet as the object of love and praise; and at frequent intervals, one of them sang out the word "meded," implying an invocation for spiritual or supernatural aid.

The zikkeers, after having performed as above described, next repeated the same words to a different air for about the same length of time; first, very slowly; then, quickly. The air was as follows:—

Lá i - lá - ha illa - l - lá - h. Lá i - lá - ha illa - l -
lá - h. Lá i - lá - ha illa - l - láh.

Then they repeated these words again, to the following air, in the same manner:—

Lá i - lá - ha il - la - l - láh. Lá i - lá - ha il - la - l - láh.

They next rose, and, standing in the same order in which they had been sitting, repeated the same words to another air. After which, still standing, they repeated these words in a very deep and hoarse tone; laying the principal emphasis upon the word "Lá" and the first syllable of the last word "Allah;" and uttering it, apparently, with a considerable effort: the sound much resembled that which is produced by beating the rim of a tambourine. Each zikkeer turned his head alternately to the right and left at each repetition of "Lá iláha illa-lláh." One of them, a eunuch, at this part of the zikr, was seized with an epileptic fit, evidently the result of a high state of religious excitement; but nobody seemed surprised at it; for occurrences of this kind at zikrs are not uncommon. All the performers now seemed much excited; repeating their ejaculations with greater rapidity, violently turning their heads, and sinking the whole body at the same time: some of them jumping. The eunuch above mentioned again was seized with fits several times; and I generally remarked that this happened after one of the munshids had sung a line or two and exerted himself more than usually to excite his hearers: the singing was, indeed, to my taste, very pleasing. The contrast presented by the vehement and distressing exertions of the performers at the close of the zikr, and their calm gravity and solemnity of manner at the commencement, was particularly striking. Money was collected during the performance for the munshids. The zikkeers receive no pay.

NOTE 38. From the last of these verses it appears that the flowers are described as *laid* upon the tomb (in accordance with the custom mentioned in the last paragraph of Note 16 to Chapter i.), and not as *planted* upon it; though this is frequently done in some countries of the East; the monument being filled with mould, and the whole of its top open.

NOTE 39. See Note 25 to Chapter v.

NOTE 40. See Note 35 to Chapter ii.

NOTE 41. The "rod" (in Arabic "қаҗабеһ") was, according to the Egyptian measurement, until lately reduced, about twelve English feet and a half.

NOTE 42. See Note 12 to Chapter iii.

NOTE 43. It is common (as my sheykh has remarked) to say, of a very spacious chamber, that a horseman might gallop in it. The playing at goff by horsemen has been mentioned in a former tale. It was a common exercise in Egypt as well as Persia and other Eastern countries.

NOTE 44. "Deleeleh" is an epithet used in modern Arabic as indicative of artifice, machination, or fraud. It is often employed as a female nickname.

NOTE 45. From this point to the end of the story of 'Azeez and 'Azeezeh I omit some portions which are tedious, and others which are more objectionable.

NOTE 46. Any one may enter the public bath, but none can go out of it, without paying.

NOTE 47. The "kaḗk," commonly called "kaḥk," has been described in Note 16 to Chapter i. De Sacy has remarked that our English word "cake" seems to be from the same origin.

NOTE 48.—*On Oaths.* To explain this passage, I must repeat, with a few slight additions, some remarks which I have made in a former publication.— Among a people by whom falsehood, in certain cases, is not only allowed but commended, oaths of different kinds are more or less binding. In considering this subject, we should also remember that oaths may sometimes be expiated. There are some oaths which, I believe, few Muslims would falsely take; such as saying, three times, "By God the Great!" (Wa-lláhi-l-Aẓeem), and the oath upon the muṣ-ḥaf (or copy of the Ḳur-án), saying, "By what this

contains of the word of God!" This latter is rendered more binding by placing a sword with the sacred volume; and still more so, by the addition of a cake, or piece, of bread, and a handful of salt. But a form of oath which is generally yet more to be depended upon is that of saying, "I impose upon myself divorcement!" (that is, "the divorce of my wife, if what I say be false"); or, "I impose upon myself interdiction!" which has a similar meaning ("My wife be unlawful to me!"); or, "I impose upon myself a triple divorcement!" which binds a man by the irrevocable divorce of his wife. If a man use any of these three forms of oath falsely, his wife, if he have but one, is divorced by the oath itself, if proved to be false, without the absolute necessity of any further ceremony; and if he have two or more wives, he must, under such circumstances, choose one of them to put away.

In the case which this note is principally intended to illustrate, the wife of 'Azeez makes him swear by the sword and the *Qur-án* in the hope of inducing him to return to her; and by the oath of divorce, to make the inducement more strong, and that she might be enabled, in case he did not fulfil his vow, legally to contract another marriage as soon as she should have waited the period which the law requires.

NOTE 49. The verses I have omitted as they are the same (with the exception of some slight variations) as the first, second, third, and fifth, of those commencing at page 185 in this volume; and the contents of the accompanying paper as being tiresome and in some parts unmeaning.

NOTE 50. See the first note in the present series.

NOTE 51. I have substituted "Sháh-Zemán" (signifying "King of the Age") for Shahramán; the latter being evidently a mistake of a copyist.

NOTE 52. "Dunyà" signifies the "world."

NOTE 53. "Riḍwán," which signifies "approbation," "complacency," &c., is the name of the Guardian of Paradise.—The meaning of this passage is, "Surely this handsome young person is one of the Wildán, or Weleeds, those beautiful youths prepared to wait upon the faithful in Paradise; and he hath escaped thence through the inadvertence of Riḍwán." The very meanest in Paradise is promised eighty thousand of these servants, besides seventy-two Hooreeyehs, &c.

NOTE 54. A compliment of this kind is generally uttered on letting a shop or house, and on selling an article of dress, &c.; and "God bless thee!" is usually said in reply. In like manner, a merchant selling goods to be re-sold says, "May God grant thee a profit upon them!"

NOTE 55. The word thus translated signifies taking a morning-draught of wine, milk, sherbet, or any other beverage.

NOTE 56. When Zeleekhà invited her female friends that they might behold Yoosuf (or Joseph) and excuse her for inclining to him, at the sight of him they cut their own hands, and praised God, ejaculating these words, "This is not a mortal," &c. (Ḳur-án, ch. xii. v. 31).

NOTE 57. To persons more or less above him in rank, the shopkeeper rises and stands, or merely makes a slight motion as if he were about to rise.

NOTE 58. This is a common invocation, for the protection of a person from envy, or the evil eye, founded upon the last chapter but one of the Ḳur-án, in which the ⁵⁵⁴believer is desired to "seek refuge with the Lord of the Daybreak" from various evils, and among these "from the mischief of the envious." It is very often said to imply admiration of a child, that the mother may not fear.

NOTE 59. This ejaculation is addressed to God.

NOTE 60. This alludes to one of the stages of the creation of man explained in the Ḳur-án, ch. xxii. v. 5.

NOTE 61. The old woman is described as being "full of joy" because, having induced her mistress to answer the letter, she saw a prospect of continuing the correspondence, and so obtaining additional presents.

NOTE 62. "Es-Suhà" is an obscure star in the Greater Bear, at which people look to try their powers of sight. It is the star 80, by [Greek: z]

NOTE 63. My sheykh has remarked in a marginal note on the "Five Elders" or Sheykhhs here mentioned, "the known number is the four; namely the [first four] Khaleefehs; or the Four Welees (eminent saints), the seyyid El-Bedawee and the seyyid Ed-Dasookee and Er-Rifá'ee and El-Geelánee" The latter four are often mentioned together as being the saints generally most esteemed in the present day and the founders of the four principal orders of Darweeshes.—Who, then, can be meant by "the Five Elders" I do not know;

but I have retained this number as it occurs again in a variation of the same verses in a subsequent tale, which is almost exactly the same as that of Táj-el-Mulook.

NOTE 64. "Ibn-Seenà" ("Son of Seenà") is the true name of the great physician called by us "Avicenna."

NOTE 65. The gait of Arab ladies is very remarkable: they incline the lower part of the body from side to side as they step, and with the hands raised to the level of the bosom they hold the edges of their outer covering. Their pace is slow, and they look not about them, but keep their eyes towards the ground in the direction to which they are going.

NOTE 66. It should be remarked here, that the private room of an Eastern princess is not to be regarded as a Western bed-room. In the East, a guest may lay himself down upon a deewán in the presence of another, to pass the night, without any infringement of decorum.

NOTE 67. See the latter paragraph of the first note in the present series.

NOTE 68. See Note 9 to Chapter vii.

NOTE 69. The doors in Eastern houses generally turn on two wooden pins; one fitting into a hole in the lintel; the other, into a hole immediately behind the threshold; and the latter is very short. It is therefore often easy to displace a door by raising it a little, which may be done by means of a projecting wooden lock; and in many cases, when the door cannot be displaced from its sockets, it may be raised sufficiently to remove the inner latch from its catch. The doors of the ancient temples and tombs in Egypt were formed as above described, with pins, which were often made of bronze.

NOTE 70. I here read "nimsheh" (also written "nimjeh" and "nimjáh"—from the Persian "neemjah") instead of "kamsheh." The latter is described by my sheykh, in a marginal note, as "a strip of leather divided into two, and tied together and nailed at the upper end to a piece of wood;" but the use of such an instrument in this case would be ridiculous. The name of "nimsheh" is often given to a royal dagger.⁵⁵⁵

NOTE 71. As persons are often decapitated in an Eastern palace, a skin is made use of to receive the head and the blood. I believe it to be similar to the

round skin used by travellers to eat upon; which is converted into a bag by means of a running string round the edge.

In concluding the present series of notes, I may state my opinion, that the two stories to which they relate are fully worthy of insertion in this collection, as extending the picture of *Arab* life and manners, whatever may be thought of their *origin*.



[360](#) Thus commonly pronounced for "Sharrun kán," signifying "an evil hath come into existence." Names of this kind are sometimes given by the Arabs not in dispraise, but as prophetic of great achievements.

[361](#) "Light of the Place."

[362](#)"Delight of the Age."

[363](#)Mir-át ez-Zemán.

[364](#)"Notes on the Bedouins and Wahábys," 8vo. vol. i. pp. 55 and 56.

[365](#)The Dynasty of the Fátimee Khaleefehs was founded by El-Mahdee in Western Africa, in the year of the Flight 297. His third successor, El-Mo'ezz li-deeni-lláh, conquered Egypt in the year 358, and the seat of his government was transferred to Cairo. As they claimed descent from Fátimeh, and were of the Shiya'ee sect, their possession of the fairest province of the orthodox (or 'Abbásee) Khaleefehs forms a strange episode in the history of El-Islám.—Their power was overthrown by Šaláh-ed-Deen, in the year 567.—ED.

[366](#)See Note 15 to Chapter ii.

[367](#)"El-Khiṭat:" Account of the Palaces of the Khaleefehs.

[368](#)Dr. Millengen's Curiosities of Medical Experience, quoted in the Literary Gazette, No. 1043.

[369](#)The art here mentioned was first made known to Europeans by a Frenchman, M. Du Vigneau, in a work entitled "Secrétaire Turc, contenant l'Art d'exprimer ses pensées sans se voir, sans se parler, et sans s'écrire:" Paris, 1688: in-12.—Von Hammer has also given an interesting paper on this subject in the "Mines de l'Orient," No. 1: Vienna, 1809. (Note to Marcel's "Contes du Cheykh El-Mohdy," vol. iii. pp. 327 and 328: Paris, 1833.)

[370](#)Called "ghásool el-azrár." In Delile's Flora Ægyptiaca, the name of ghásool is given to the mesembryanthemum nodiflorum, class icosandria, order pentagynia.

[371](#)This name is now given to sherbet.

[372](#)Halbet el-Kumeyt, ch. x.—The aloe-plant is called "šabir," "šabr," "šibr," and "šabbárah." The second of these words signifies "patience;" and so does the root of *all* of them: and the last signifies "very patient." The *reason* of its having these appellations cannot, of course, be *proved*.

[373](#)See Marcel, *ubi suprà*. He states that Von Hammer's vocabulary of flowers and other hieroglyphic objects contains 120 articles; and that of Du Vigneau, 179; almost all of the former being the same as those of the latter.

[374](#)Ch. xxviii. v. 19.

[375](#)Ch. v. v. 27.—This anecdote is from the Halbet el-Kumeyt, ch. viii.—[Káfoor was a black eunuch purchased by El-Ikhsheed, the first of the virtually-independent dynasty of the Ikhsheedeeyeh, which fell before the Fátimee Khaleefehs. Káfoor was regent of Egypt for upwards of twenty years, during the reigns of his master's two sons; and was actual governor from the year of the Flight 355 to 357.—ED.]

[376](#)Sometimes, also, it means "May God cause thee to experience grief!" or "sorrow!" and, used in this sense, it is similar to the phrase, often occurring in this work, "the world became black before his face."

[377](#)The zikr here described was performed near the tomb of a saint, for whose sake it was celebrated. The ceremony is often performed in a sepulchral mosque, and often in the court, or in a chamber, of a private house.

[378](#)Marginal note by my sheykh.

[379](#)Idem.

[380](#)The "Modern Egyptians."

[381](#)See Note 57 to Chapter iii.

[382](#)As shewn in Note 68 to Chapter iv.

END OF THE FIRST VOLUME.

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